

LUMEN VITAE

INTERNATIONAL REVIEW OF RELIGIOUS EDUCATION

English Edition

VOL. X. — No. 4

October - December 1955

INTERNATIONAL CENTRE FOR STUDIES IN RELIGIOUS EDUCATION

184, rue Washington

BRUSSELS — BELGIUM

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EDITORIAL

THE SUBJECT OF THIS NUMBER: DOCTRINAL INSTRUCTION, THE MESSAGE OF SALVATION. — *The aim of religious formation is no other than a progressive initiation into the Mystery of Christ: the Father of mercy has revealed Himself to us in His Son and, by Him, realized His plan of leading us all back to Him in a living union with Christ. "Understood thus, our message of the Mystery of Christ becomes truly and entirely the doctrine of salvation and the Gospel of Our Lord Jesus Christ. Christ appears in it as the proper revelation and communication of the Father and our only Way to Him. Theocentricity (God: the beginning and end of our salvation) and Christocentricism (Christ: our unique Mediator), essential truths of our message, shine in all their majesty. The other fundamental Christian truths are contained in this Mystery. This is particularly true of the doctrine concerning the Church and its worship. By the sacrifice of the Mass and the Sacraments, we are integrated, in the deepest sense of the word, into the Mystery of Christ. Our whole Christian life should correspond to our participation in the Mystery of Christ; the new life which we have received from Him prescribes for us a new kind of life of which He is the Model."* (J. Hofinger).

* * *

The story of salvation — which the Bible tells us, completed by the history and actual fact of the Church — is a first introduction to the mystery of Christ, on condition that the story as told never becomes an end in itself, but always introduces the pupil further into the Mystery of Christ (a danger lies in wait for the catechist: to linger over interesting or pleasing facts, which recreate instead of forming). The pedagogic-religious value of the liturgy is still greater, from the fact that the official worship of the Church is not only a reminder of the history of salvation because of evocative signs, but especially the real participation in the Mystery of Christ.

Thus, from the beginning, we have to present, no doubt in a very simple way, the public worship of the Church and the chief Sacraments as a meeting with Christ, a participation in His life of devotion to the Father.

This Christian life, this religious 'experience,' we would say, taking the word in its deepest meaning, would normally precede doctrinal studies, understood in the sense of systematic catechization and the latter should never afterwards break its links with the Bible and the Liturgy.

But at the proper time, catechization is appropriate; it is not superfluous to recall this today. Because it is the doctrine of salvation the Christian message calls for this systematic presentation. "If Christianity only belonged to the past," Fr. Jungmann writes very correctly, "an historical tale would suffice. If it had pretensions for the present, but merely for the satisfaction of the needs of religious sentiment, besides the history, the forms under which it appears in customs and liturgy would suffice. But it must be the foundation and norm of life. It is therefore necessary that, starting from the sinuosity of the narrative and the multiplicity of customs, we make an inventory of what we must cling to, what is the existential reason and moral norm for our life. The facts of the history of salvation and our relations with God which result from it, give rise to an exposition divided into different themes and in conformity at the same time with the fundamental plan of the history of salvation. In this way systematic synthesis is constructed, the importance and nature of which may vary according to needs." (Catechesis, from the French translation, pp. 71-72).

* * *

Christianity cannot therefore be conceived without a certain systematization. The coherence of the history of salvation and the liturgy is already striking. The history of salvation is not a collection of anecdotes, diverse facts, and the liturgy is not a collection of practices, deprived of any orientation, of a unique inspiration. It is therefore possible, even for infants, to attach the necessary systematic instruction to the historical exposition. It is none the less true that initiation into the Mystery of Christ should be deepened, first in the catechism lessons, then in a doctrinal instruction more developed, finally in a personal study or meditation, continually returned to.

It is particularly necessary in a time like ours in which popular culture is spreading, and in which erroneous ideas are shaking the foundations. It is not necessary that all the details of the Christian

message should be known; it is indispensable that the broad lines should be clearly perceived by the mind in the light of faith, faithfully kept in the memory and continually present in action. We must note that in catechesis and preaching, a systematization as thorough as in scientific work could harm as much as a lack of synthesis, the simple believer not perceiving the leading lines which should become for him norms of life.

At the catechism class and in more developed doctrinal lessons, we shall centre our teaching on the Mystery of Christ; this orientation will stand out clearly and attractively in the catechetical programme and still more in the presentation of each part. The plan in a certain measure controls the point of view from which the matter will be presented. That engages the spirit and the formative efficacy of systematic religious instruction.

The latter — as we have said — is nourished by a former and concomitant experience, perhaps the very humble experience of a little child, but all the same, an experience of a life of faith. Thus traversed by a living current, systematic teaching should be directed to a Christian life accepted and experienced in joy, as a participation, continually better perceived and better known, in the Mystery of Christ.

* * *

These are explicit considerations, meditated upon and led to their practical consequences in the first part of this number. In this connection it is not forbidden, according to Fr. Hofinger, himself a professor of dogma and catechesis, to hope that the seminary will prepare future priests better for a systematic instruction orientated to the Christian life.

The second part deals in a more or less thorough manner, but always in the spirit of the first, with some subjects which are fundamental: God, Jesus Christ, the Church, the Eucharist, Confirmation.

The third and the fourth contain psychological analyses and pedagogic studies. We may note the article by Fr. Jungmann, concerning the new German catechism, the model presentation of the message of salvation.

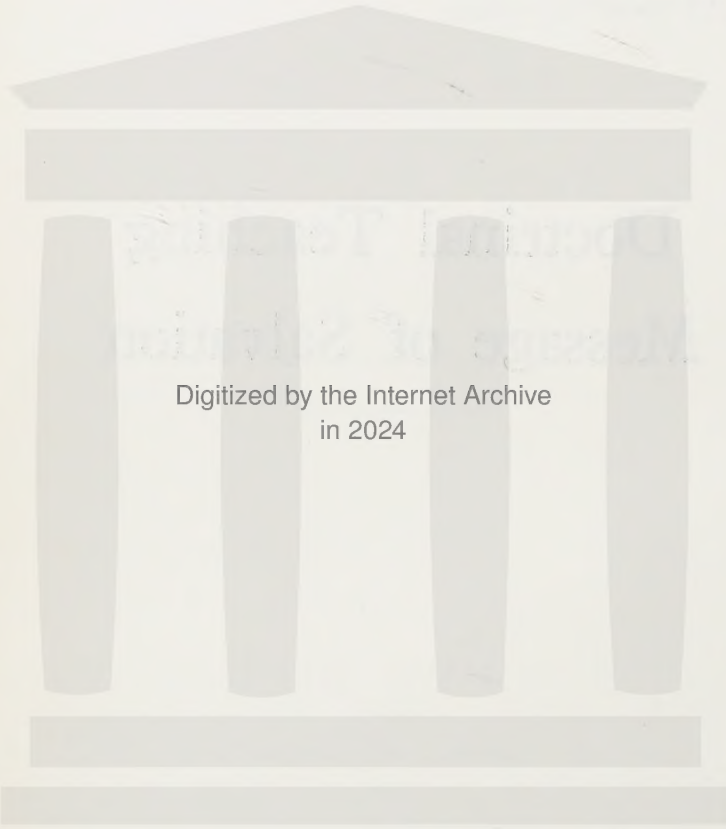
BIBLIOGRAPHICAL CHRONICLE. — To aid our readers, especially librarians, we have changed the presentation of the bibliography. The reviews will be more easily consulted. We shall continue this in the future. If we receive many requests, we propose to reproduce the bibliography on separate leaflets, printed on one side only, which would serve for filing.

INDEX OF THE FIRST TEN YEARS. — *With this number the tenth year of the periodical closes. The Editorial Board of 'Lumen Vitae' wish to express their gratitude to the writers, readers and friends of this periodical for their devoted help and their constant sympathy.*

The Index for the first ten years will be published in the course of the first quarter of the coming year.

G. DELCUVE, S. J.,
Editor of LUMEN VITAE

Doctrinal Teaching
Message of Salvation



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Reason and History : Experience and the Mystery of Salvation, in Religious Pedagogy

by Roger BARON¹

I. Reason and History.

One of the most legitimate concerns of Christian educators of our day is that of presenting the doctrine of Christ to the child in a form and language which his reason can assimilate ; for indeed, if reason remains essentially the same, the way in which it is exercised varies according to the phases of the child's development. It is obvious that the presentation cannot be the same for early and late childhood, any more than for the beginning and end of adolescence. The child, at any rate, needs to understand, and it may happen that the adolescent is passing through truly rationalistic phases. It is also important that the adult should be intellectually aware of his faith and this should be kept in mind when the Christian message is proffered to him.

There is nothing surprising in this. If Christianity exists, it is because the Word was made flesh, because He is light and truth and requires us to believe His Word. In faith there is adhesion to

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this Word by the mind. There should also normally be an activity on the part of the mind, an awareness of the reasons for belief, for faith is reasonable, although above the rational. It is extremely desirable that each Christian should try to understand his faith, for there is room for a development of the revealed truth and a perception of the links between the different elements in it.

In this connection we face the problem of the intellectual organization of Christian doctrine. Since the first centuries of the Church's existence, reason has exercised this organizing function as well as that of apologetics and theology.

The great theological syntheses attempted a reply to this question, but it is also a question which is continually coming up when our contemporary catechisms are being compiled. It is curious to note that in the 12th century there were the same attempts, the same hesitations and the same fluctuations as in our days.

For Abelard, all the Christian truths are contained in the triptych: *Fides, Caritas, Sacramentum*, that is, according to our modern phraseology, dogma (God, the Trinity, original sin, the Incarnation), morality (charity, virtues, vices, the commandments), the sacraments. So in the first edition of the French national catechism we had this trilogy and this Abelardian order: dogma, morals, sacraments. But in the *Epitome theologiae christianae*, and in the Abelardian *Sententiae*, there is a change in the order of the second and third sections — *sacramentum* replacing *caritas*. Also, in the second edition of the national Catechism we see the sacraments following immediately after dogma instead of morality.¹

For his grand theological systematization of the *De Sacramentis christianae fidei* Hugues of St. Victor preferred the chronological order to the rational Abelardian one (or that of the *Summa Septentiarum*), perhaps because he feared that an important truth of the Christian message was in danger. This *De sacramentis* is in very truth a great treatise on the Church, whose historical sequence starts with the Creation and the Fall, makes the Incarnation its centre and ends with the Parousia and the glorified life.

In spite of his assimilation of the Aristotelian philosophy, St. Thomas Aquinas did not forget the temporal order in his rational systematization; and that not only because his genius knew how to combine Plato and Aristotle, for the Greeks and Plato himself never granted time an authentic reality and there is much more in St. Thomas than the temporal schema of the Platonian myths.

¹ See our book (in preparation): *Science et Sagesse chez Hugues de St. Victor*, ch. III.

It is primarily because he is a Christian thinker that he has retained this characteristic of Revelation which sincere Thomists believe can be brought out still further.

This historical preoccupation reappears in the kerygmatic and catechetical presentation of Christian doctrine. For, before providing material for logical philosophy, Christianity is a history in time. That is precisely what every Christian should remember more often and in particular what every teacher of doctrine, in whatever degree, can usefully keep in mind. Not that all rational order should be jettisoned, but some have concluded that it is better to insert the rational order in the historical rather than the reverse.

Above all, when we are considering the child and the concrete tendencies of its mind, history — biblical history — is especially welcome. It is preferable that doctrinal instructions should be grafted on to history rather than historical narrative be employed to illustrate the doctrinal teaching.

Moreover, that is what the Church does in the Liturgy. The spiral development of the liturgical years (the end of one joining on to the beginning of the next) continually commemorates, asking for our participation, the great preparation for the Incarnation, the different phases in the redemptive Incarnation, the continuation of the Incarnation by the life of the Church, the Second Coming and eternal life.

2. Experience.

Christian doctrine and history cannot be assimilated without a certain amount of experience. We can already speak of a kind of external experience realized by all the pedagogical methods now in use (maps, pictures, films, records) thanks to which the child registers concrete facts, and especially the active methods through which the child, instead of remaining passive, makes the teaching his own. It is also a kind of external experience which makes the child share in the liturgical action, not only by words, but by appropriate gestures and actions.

But it is the interior experience which chiefly enriches, and a whole gamut of interior experiences can form approaches to God. The aesthetic experience is certainly of value. The attraction of the beautiful can be a preparation for the attraction of God, translucent Beauty. There are children who admire spontaneously, and quite naturally say to Jesus, "I admire You" as often as "I love You."

The aesthetic experience can be confined to the experience of the sacred. This has a certain amplitude¹ and can take us out of ourselves and out of our secular world and introduce us to an unknown world. Sparkenbroke's trilogy of art, love and death, is certainly a generator of the sacred. Love more than art and death more than love. Which is not to say that by themselves the encounters with art, love and death place us in God's hands. They may merely be a 'diversion': apparent and pleasurable diversion with regard to the two first, a tragic diversion of revolt when the meaning of the third is not understood. But it may go beyond the diversion and give the being its true orientation.

It is the same with certain encounters with human beings stamped with God's mark. A living person is able to point out the road more efficiently than rational propositions. Thus, someone may come to recognize the meaning of the suffering against which he is battling, the meaning of the life which seems an enigma to him, of the death which, for him, is the height of absurdity. Thus a young man who has not been torn by suffering, who seems fully balanced, may become aware of a desirable plenitude unknown to him, which he feels can be bestowed upon him only through baptism.

It may be as well to point out here that any experience of the sacred, any religious experience, may not be taken to be Christian experience. The awareness of a transcendent world, or even of a higher one, is not the same as a comprehension of the love of a Redemptive God. It is not a matter of merely being attracted by God, but of accepting God's gift under the influence of divine grace. *Eros* and *agape* are not separate in Christianity.

This experience of the gift of God varies according to age, temperament, circumstances. Speaking here of experience, we are not referring to the mystical experience properly so-called, and on the other hand, neither do we mean any sensible experience. The supernatural, while we are still here on earth, is not as a rule sensible.

It is, in fact, a matter of a personal encounter with the Christian mystery, into which come into play not only the *animus* and *ratio*, but the *anima*, or better, the *spiritus* (without the *affectus* necessarily being to the fore).

It is why we find children whose early religious formation has been unfortunately interrupted and who, beyond certain elementary ideas quite insufficient for their degree of intellectual growth, keep the essential memory of a contact with the world of salvation and illumination.

¹ Cfr the fine article by M. N. BRIEN, *La découverte du sacré*, in *Études*, vol. 284 (1955), pp. 332-351.

3. *The Sense of Mystery and of Rational Experience.*

It is this sense of mystery which appears so important in religious pedagogy. The knowledge of Christianity will always be of another kind than the knowledge of arithmetic, grammar or history. To know Christianity is to know Jesus Christ, the "Sacrament of God," the Son of God come amongst us to save us and to continue by means of the Church His work of salvation. And it is to know Him not only with a reason dealing with abstract notions, but with a mind capable of grasping living truth, and illuminated by the Holy Spirit, and with a heart touched by grace and filled with love.

Not only is the sense of mystery essential, but it gives significance and value to other elements: reasoning, history, experience.

Far from ousting reason from religious pedagogy, the Christian mystery contains a truth which is not under the influence of the vicissitudes of time, which the reason, not influenced by the fluctuations of history, must accept. For if the exercise of reason varies with age, and psycho-social conditions, the truth remains; it is only the presentation of the truth which can be affected by different methods.

But the sense of mystery will give a just conception of the powers and limits of reason. The Christian faith, reasonable as it is, will never be solved by equations and will always be above all rational demonstrations. "A thousand difficulties do not make one doubt." And the difficulties even may vanish when, instead of being stopped by what cannot be rationally solved in the mystery, we think, on the one hand, of the point of application of the reason, different in faith and in the humane sciences, and on the other hand of the light which the mystery throws on a number of the problems which reason sets.

It was always a mistake in the rationalistic attempts on the part of theologians and it is still a difficulty of the "rationalist crisis" of Christian growth, to forget how much the mystery surpasses its rational exposition.

And it is certainly not out of place to state that the more technology dominates, or devitalized and despiritualized reason triumphs, the more ought the sense of mystery to be developed, for, by saving the gift of God entrusted to men, it will save man himself from the ruin to which his disordered quest is leading him.

4. *The Sense of Mystery and of History.*

From the sense of mystery derives the sense of the exercise of reason, as also the sense of history. Without the illumination of mystery, the study of Bible history is meaningless. It is just one history among many others dealing with the Near East. The social, geographical and archaeological information are subservient to the sacred nature of the history of the people of the Bible. Certainly, they are of great use in religious pedagogy to give the sensation of reality to the biblical story ; but it is not illusory to think that there is a danger that they lead to forgetfulness of the sacred nature of that history. To become aware of it, we must perceive God's great plan.

The illumination of the Christian mystery will also project its light on the sense of human existence and history. The experience of life's surprising or sorrowful events is no longer simply a shock which causes a tendency towards sacred things in general, but it is an impulse which causes an entrance into the great mystery of the Redemption. The mystery of Redemption is the mystery of love. Truly to live by faith, is also to live by love. Faith, thanks to which charity exists, is nourished by it. The more charity pervades life, the more firmly is faith entrenched in the soul. And when charity grows less, faith is very near vacillation.¹

The Christian has a double duty : never to allow his Christian culture to fall below his human culture so that his Christian being has to suffer a loss of balance ; and always to develop his Christian life and his sense of mystery at the same time as his knowledge of Christianity.

The authentic Christian country will thus continually become better known ; as has been remarked, one cannot doubt the existence of the country in which one lives.

¹ See the penetrating article by Canon GOUYOU, "*La foi chez l'adolescent*," in *Vie intellectuelle*, July 1952.

The Substance of the Christian Message : the Mystery of Salvation

by Marcel VAN CASTER, S. J.

*International Centre for Studies in Religious Education*¹

INTRODUCTION

The improvement in the methods of religious instruction is largely due to the influence of the active school and to applied psychology. There are, however, still too many teachers who consider these factors, which have been borrowed from secular pedagogy, as the chief elements in catechetical progress, whereas the truth is that it is only the first phase in the contemporary movement of revival. It is continuing, because it is still far from its conclusion. Since the appearance of Fr. Jungmann's important work on the essential nature of the "message of salvation,"² however, catechists have recognized that the principal element in the catechetical revival consists in a better understanding of the substance of our teaching.³

If this substance is only known through the abstract formulae of a certain form of speculative theology, of which many catechisms were, so to speak, only a summary, a very inadequate notion of the Christian religion is reached. The required understanding is obtained through close contact with the sources of revelation.

What our catechesis needs above all is to place again the Christian message in the full light of its living sources. The articles contained in the two preceding numbers of this periodical⁴ were aimed directly

¹ Address: 184, rue Washington, Brussels.

² *Die Frohbotschaft und unsere Glaubensverkündigung*, Regensburg, 1936.

³ Resolutions of the Catechetical Congress at Salsburg (1949), ' *Verbum*, ' XVI, p. 182 ; articles by Prof. SOLZBACHER, *Vérité et Vie*, no. 57, by Fr. COUDREAU, *Catéchistes*, no. 10, and by Fr. J. JUNGSMANN, *Lumen Vitae*, pp. 271-276 ; the recent book by the last mentioned author, *Katechetik*, Freiburg, 1953 ; French translation, Brussels, 1955.

⁴ *Lumen Vitae*, X (1955), nos. 1 and 2-3.

at this mark : the Bible, history of salvation, is still the living Word of God; the liturgy is the principal element in the life of the Church.

We propose this time, by dealing especially with the 'doctrine,' to demonstrate more systematically how the fundamental substance of these sources is the mystery of salvation. We shall study it from three points of view: dogmatic (the divine revelation), psychological (man's attitude) and didactic (instructions).

I. DIVINE REVELATION

1. *The Substance of the Christian Message.*

SS. Peter, Paul and John expressed authentically and succinctly the essential elements of the message which the Church has to announce. Their message is the echo of the Good News which Christ Himself brings to us by His actions and words.

At Pentecost St. Peter, inspired by the Holy Ghost, proclaims "*Jesus of Nazareth, Whom you have put to death, God has raised up again*" (Acts, II, 22-24). Later on St. Paul establishes this same event as the foundation of all his teaching: "The word of salvation which is sent to you, *verbum salutis: repromissionem Deus adimplevit resuscitans Jesum*. God has redeemed his promise by raising Jesus to life." (Acts, XIII, 26-33).

Summing up in a few pregnant words the apostle's message and function, S. Paul writes: "I entered the service of the Church, I received a commission from God for the benefit of you Gentiles, to complete the preaching of his word among you, *ut impleam verbum Dei, mysterium*: the mystery which is Christ among you, your hope of glory." (Col., I, 25-27).

God conceived a great plan from all eternity, which He accomplished and revealed in time, a complete plan of which Christ is the centre. That is why Christ is "the first-born of all creation" (Col., I, 15). But though their sin men have refused their original calling. God's plan then became a 'plan of salvation' and Christ's mission one of reparation. "The hidden purpose of His will. It was His loving design, centred in Christ, to give history its fulfilment by resuming everything *in him, all that is in heaven, all that is on earth, summed up in him.*" (Eph., I, 9-10).

The central theme of the Johannine epistles is this same substantia manna of the divine revelation, expressed in terms which underline the truth that this design of God is a design of love, making us live in the divine charity: "What has revealed the love of

God, where we are concerned, is that he has sent his only-begotten Son into the world, *so that we might have life through him.*" (I John, IV, 9-10).

Here the apostles are repeating what is perhaps the most important phrase in the Gospel, in which Jesus Himself summed up in a prayer to His heavenly Father the supreme aim and complete meaning of His whole work and therefore His message : "*So that all may be one, as you, Father, are in me and I in you, so that they also may be one in us*" (John, XVII, 21).

What, then, have we to teach ? Jesus Christ, in Whom the whole mystery of salvation is contained.

Salvation has both a negative and a positive aspect. The first is secondary, the condition which follows on sin : liberation through forgiveness and healing. The positive aspect is primary : it is the living communion with the God of all holiness, the union of love, benediction, eternal bliss. Christ is our Saviour by Whom we attain to union with God in a life of charity.

Salvation is supernatural, because it is a gift of God which surpasses all the forces and exigencies of nature, but it is not separate from natural values. These are assumed by the supernatural life insofar as they are good.

The substance of the Christian message is a 'mystery' in four ways : 1. A hidden reality ; 2. a truth which, even after having been revealed, is beyond our understanding ; 3. an event in our history ; 4. an institution of visible signs having a supernatural efficacy. These four ways are linked organically with one another. We shall here dwell chiefly on the third. The mystery of salvation is something which is taking place, an event, a reality in action, an encounter between living persons.¹

¹ FR. A. HAMMAN'S study of the *Mystère du salut* (Paris, Plon, 1954 ; first edition 1949 : *La Rédemption et l'histoire du monde*) is chiefly a biblical theology of the dogma of the redemption. The Protestant book by Mme S. DE DIETRICH : *Le dessein de Dieu* (Neuchâtel, Delachaux, 1948) gives a luminous picture of the development of revelation before Christ and the attitude of faith which God expects of men. With certain modifications, this book will also be very useful for Catholic teachers. We have not, however, found in it the exact pronouncement of the Design of God in the sense in which we have summarized it.

The subject is presented with applications for the pastorate by the Rev. H. OSTER, summing up an article by Fr. FERET in *Vérité et Vie* (Strasburg), no. 180, and also by the Rev. HASSEVELDT, who has made it the point of departure for his book : *Le Mystère de l'Église* (Paris, Éd. de l'École, 1953).

2. *Characteristics of the Mystery of Salvation.*

A. *Rhythm of action: God's initiative, man's response, the achievement by God.*

The mystery of salvation is a supernatural action, an event which takes place because God takes the initiative of raising man to Himself. He calls us to supernatural charity and gives us the ability to live by it.

A false trail is therefore followed when the Christian doctrine is taught in an anthropocentric manner: man seeks happiness; what are the truths which man should admit? What should man do? What means should he employ? — the substance of religious teaching is *theocentric* in its fundamental dynamism: God works at His plan of salvation; what does God do to reveal to us the truth regarding His design? What collaboration with His grace does God expect of man? How does our response of faith, acting in divine charity, turn towards the complete acceptance of what God does to achieve His design?

B. *A coherent whole, with successive developments.*

a) An organic unity with complementary aspects.

The mystery of salvation is an organic unity because it is found complete in the *Mystery of Christ*, of which it is the development.

The substance of catechesis does not therefore consist in a series of truths and practices, following one another. Its subdivisions are more like the spokes of a wheel of which Christ is the centre. The Christian message is *christocentric* as regards the means by which God achieves His mystery of salvation.

This stands out clearly from the place which Christ occupies in the rhythm of the mystery of salvation. He is first *the Son of God*, sent by the initiative of the Father to bring God's invitations to men (that is to say, to make them known completely and to achieve them). Christ is next in His humanity the *Servant of Yahweh*, Who gives the response which God expects to His invitations of charity in His own name and in ours; through the reparation which He thus makes, He delivers us from sin. — He is finally the glorified *Lord*, Who has risen to the beatific union which the Father bestows upon Him and Who makes us sharers 'in Him' in the achievement of God's plan.

The organic unity of the mystery of salvation derives then primarily from its unification in Christ; it consists also in the

fact that its different aspects — historical, dogmatic, sacramental, moral, and even apologetic-mutually complement one another.

We must therefore avoid a system of parallel courses in Sacred History, Liturgy and Catechetics ; we should rather present the substance of the Christian message as a unity under its complementary aspects. We shall return to this question later.

b) A successive development.

The four fundamental phases of the mystery of salvation are :

1) *Preparation in the Old Testament.* The mystery of salvation is not merely announced in advance, but already enters into action ; it moves towards Christ, and in its inchoate form, is a beginning of realization.

2) *Realization in Christ.* Not only ' by ' His merits, but ' in ' His Person and His acts (see above : Christ the centre of the mystery).

3) *Continuation in the Church.* The mystery of salvation issues from Christ and penetrates all the members of His Mystical Body and by their action is spread throughout the entire world.

4) *Achievement in Heaven.* The mystery of salvation then becomes definitive and for all : eternal life in the Christian community of love with God.

The Kingdom of God *transcends time* and is thus in a certain sense always present ; but it develops successively in time until its achievement. The Kingdom of God has already come, it is continually arriving, and in the end will come in a complete and definitive manner. We already know it entirely without knowing it perfectly ; we have already the charity of God in us without being yet definitely confirmed in the perfection of that love.

We have considered two characteristics of the manner in which this mystery of salvation becomes active ; a third defines the way of its revelation.

C. *Revelation through facts and words.*

If we consider the substance of religious instruction as being chiefly theoretical, we shall be inclined to look for the principal form of divine revelation in ' words, ' preferably in written words. But the mystery of salvation, which constitutes the substance of the Christian message, is primarily, as we have just seen, a reality in action, a progressive event. God reveals His plan of salvation chiefly by realizing it : He speaks mostly in deeds. His words clarify the meaning of the facts of salvation.

The most important 'signs' in which revelation is given, are therefore to be found in the facts of salvation themselves, which contain their own significance.

The capital fact is that of the Passover: God acts to deliver His people and lead them into the country of His benediction. This event was the preparation for Christ's Passover: His death on the cross and His glorification. The same fact is continued in the Christians' Passover until its achievement in Heaven.

The other great events of salvation are linked with this central fact. The vocation of Abraham, the return from captivity, Jesus' miracles, the celebration of the Eucharist, etc. are above all facts of salvation, of which some elements, e. g. the passage through the Red Sea, the eating of manna, etc., are to be found again with their significance in the symbolic actions of worship. These facts and actions form "themes of action" in which the significance of salvation must be explained.

The 'words' used by God in His revelation serve to make this significance clearer. We also find in them expressions which continually reappear and whose significance becomes increasingly full. Note among these 'word themes,' the elect, the son, the head of the nation, the prophet, the people, the earth, the temple, the kingdom, the vine, the bridegroom and bride, the covenant, the day, the hour, the harvest, the 'agape' (at the same time love, community and meal).

In the most remarkable way all these themes meet together in the Person of Christ.

These biblical 'themes' of action and word also constitute the chief means of expression in the liturgy. Finally they form the tissue of Christian life.¹

The substance of religious instruction is therefore a *living revelation* in its entirety. The message of salvation is not a dead theory, but very practically a doctrine of life. A doctrine with a view to life, but also one drawn from life, developing under the action of God. The sources are living ones, not only because the living God speaks through the writing of a bygone day, but because He speaks through the very life of those in whom He is acting, principally in the historical life of Christ, and His life continued in the Church.

¹ See L. BOUYER, *La Bible et l'Évangile*, Paris, Éd. du Cerf, 1951, e. g. pp. 103-119; Dom C. CHARLIER, *La lecture chrétienne de la Bible*, Maredsous, 1950, pp. 179-227; J. GUILLET, *Thèmes bibliques*, Paris, Aubier, 1951. A scheme of several themes in their progressive unity: A. BECKER, in *Lumen Vitae*, VIII (1953), p. 449. In particular the paschal theme: R. POELMAN, in *Lumen Vitae*, VII (1952), pp. 285-295.

This message should be proclaimed to men, who should welcome it and commit themselves to the mystery of salvation. What favourable and unfavourable factors can we distinguish in the attitude of these men with regard to revelation ? That is the basis of adaptation.

II. MAN'S ATTITUDE

1. *Adaptation to the Reality of the Mystery of Salvation.*

God gives His grace ; He has created man so that he can receive it. Grace itself renders men capable of collaborating in the fulfilment of the mystery of salvation. But since original sin and because of our own failings we are also under influences which set a screen between us and the light of revelation and tend to counteract the supernatural influence of God. In the fundamental attitude of each man there is thus a battle between his radical orientation towards God and his anthropocentrism.

That is why it is not possible to subdivide the factors which influence his behaviour into two clearly marked categories, stepping-stones or obstacles. For example, material want, national oppression, changes in the social and political structure, technical progress, the sense of human beauty, etc., all have an ambiguous value for the message of salvation. Christ brings with Him deliverance from our wretchedness and the finest development of a harmonious humanism, but His solution to our problems is situated on a higher plane than the simply human. His message is the reply to men's highest aspirations, but it surpasses them and does not exactly fulfil human expectations. His gift is better, but it is other. Thus, in order to receive the Christian message and live by it, each man must "*be converted.*"

The fundamental principle of adaptation is in "conversion to the highest." We cannot amputate the divine message of salvation and only keep what our audience likes to hear ; we have to proclaim it in its integral and authentic value.

We may mention as *unfavourable factors* in human attitudes : the earthly orientation of modern man, which confines his horizons to worldly success ; the selfsufficiency of the scientist or technician impervious to other ways of knowledge and efficiency ; the pelagian tendency of youth, which thinks that the whole of moral life consists in the exercise and control of its own strength ; religious practice marked by egoism, which seeks to put God to the service of material wellbeing, social or national.

Fortunately, there also exist *favourable factors*, such as : the revival of a sense of mystery ; interest in everything which gives life a ' higher ' meaning and incites to a generous love. Especially the moral problems of the young and their exuberant vitality are valuable starting points for a better commitment to the Paschal mystery. ¹ In many ways the man of the 20th century is thus nearer than his predecessor of the 19th century to what is called " biblical man," that is, the man who is open to God.

2. *Adaptation to the Form of Revelation.*

A) *In principle* the message of salvation can make use of all the forms of expression of the different human civilizations. We should, however, be on our guard against a false adaptation, which is not orientated to the highest but to the lowest. For instance, modern man thinks by means of images taken from technology and his forms of civilization are to a great extent less personal. A comparison between grace and a lamp or an electric motor is doubtless easily understood by him, but it is not a good way of expressing the eminently personal nature of grace. The use of technical terms in religion is a deplorable adaptation in the direction of the lower. On the other hand, the progress of everything that is truly human continually presents new possibilities for expressing the inexhaustible riches of the mystery of salvation.

B) *In fact* God has revealed His mystery of salvation in ' signs ' which are to be found in the Bible and continued in the liturgy, in the declarations of ecclesiastical authority and in all authentically Christian life. These forms of expression can never be neglected.

Amongst these forms the Bible takes a preponderant place. The advantages of the biblical forms are eminent :

1. They are *for the most part universally human*. They are concrete and personal, communal as well as individual. If the Semitic way of thought is less rationalist than the Western thought of the last centuries, it is no less human, on the contrary : among many peoples we find this same disposition to a contemplative view of the whole, and it is to be noted that scholastic philosophy of today fulfils itself in the same sense. The unified, progressive and dynamic presentation given by the Bible is not only always striking, but

¹ P. POELMANN, R. WAELKENS, Th. MAERTENS, *Le Seigneur passe dans son peuple*, Brussels, Ed. Lumen Vitae, 1952. — A. LIÉGÉ, O. P., *De la liberté de l'adolescent à la liberté pascalle*, in *Supplément de la vie spirituelle*, Paris, no. 30 (1954), pp. 243-254.

also allows us to understand that the imperfections of a former stage of the mystery of salvation must be overcome in a later one.

2. The biblical forms are above all specially *adapted to the substance of the mystery of salvation*. We have just stated that these forms are concrete, personal and dynamic in their unity. These are the characteristics of the mystery itself. We may now remark that in its ensemble the biblical form is fundamentally 'Christian,' because the Person, life and doctrine of Jesus Christ are the centre of orientation and the living summary. — The whole Bible is the inspired word of God : this characteristic is of capital importance : it follows that the message of salvation is the word spoken to us by God and requiring our reply. This inspired word is proclaimed and interpreted by the Church. This form of expression therefore perfectly brings out our share in the revelation and the mystery of salvation itself through and in the Church of Christ.

C) In comparing therefore what has just been said of the form of revelation in principle and in fact, we come to the following conclusion : we can and we must '*translate*' the message of salvation in a way that is suited to every nation and every man. We shall present it in their language in the means of expression of their civilization. But every translation requires a perfect understanding of the original form in its true sense. It is therefore necessary that we help our contemporaries to understand by a sufficiently vital assimilation the testimony of the Bible and of the Church which continues it.

III. DIDACTIC PRINCIPLES

1. *The Basis of Catechesis.*

God Himself has chosen the most didactic manner of communicating His message of salvation to us. He has expressed the mystery of salvation in living facts and in words. They are his 'signs,' which carry their own meaning. Christ is the perfect sign containing the whole meaning of the design of God. He has entrusted to the Church the task of proclaiming His message and explaining its meaning.

The basic procedure of our religious teaching therefore consists in *placing God's signs in the full light of Christ and explaining their meaning under the Church's guidance.*

This was the original procedure of catechesis. Other ways of teaching which later became only too frequent have falsified

the relations between living facts and theory. The present catechetical movement is going back to the earlier and exact relationships. That is the Copernic revolution which is taking place in catechesis: we are not dealing with an abstract theory which must be more or less 'illustrated' or 'applied;' but with the mystery of salvation, which is essentially concrete, revealed by living facts and by symbols, and which is explained in a coherent doctrine.¹

In this basic procedure we can distinguish various nuances.

Previous issues of this periodical have studied the Bible chiefly as being the history of salvation, and the liturgy as its 'representation'; in this number we are mainly considering the catechism doctrine as the message of salvation. But these practical subdivisions are not mutually exclusive; we must on the contrary be aware of the fact that they continually interlock. The history of salvation is itself the message; the liturgy is a period in this history which is continuous; in the other forms of the Christian life, for instance, in an act of charity of daily life, the mystery of salvation is also "present in action;" as for the doctrine, it is only the explanation of the testimony of the Bible, the liturgy and the whole of the Church's life.

While admitting that there must be appropriate ways of procedure for each section, we must insist that the nature of the 'proclamation' of the mystery of salvation in action' must be the same for the whole of catechesis taken in its broadest sense.

After an eventual introduction, with a psychological trend, the catechesis which always starts from the signs by which God reveals His mystery of salvation in course of realization, is called kerygmatic. The word may be avoided, if it is thought too learned, as long as we keep to what it implies.

2. *Structure of the Course in Doctrine.*

For the reasons indicated we avoid a radical division between three kinds of lessons: 1) biblical 'stories' which one tries to make edifying by means of rather arbitrary moral applications; 2) descriptions, either up to date or archaeological, of the liturgy in the manner of a guide to a museum; 3) philosophical expositions of dogma and morals. It is obvious indeed that Sacred History, the liturgy and 'doctrine' form together an organic whole.

Various possibilities present themselves to safeguard this unity. We can adopt a course of doctrine following the *chronological*

¹ See J. COLOMB, in 'Catéchistes,' no. 7 (1951), p. 3.

order of the history of salvation : the doctrine then emanates successively from the progressive revelation.

For instance, the doctrine on the Old Testament as the preparation of salvation through Christ. The 'preparation' goes hand in hand with the 'prefigurations;' but these latter remain subordinate to the former. It is not chiefly because the Old Testament contains prefigurations of the New that it is a preparation, but inversely because the Old is a real preparation (by facts), an outline of the mystery which will be realized in the Christ which it prefigures (in an imperfect reality and by symbols), and which will appear later in its perfect form. We do not therefore have to look for exterior coincidences in order to accumulate more or less exact resemblances and to fix on to them a doctrine which was not then revealed completely. We have to discover how the true significance of the facts is progressively completed. Take the following schema :

1. Abraham = election by God and response in faith.
2. Moses = the first liberation (the Passover) the solemn Covenant (and Law).
3. The Kings (David) and prophets (before and during the Exile) = blessing and infidelity ; chastisement and a new hope.
4. The return from exile = the second liberation, but not yet a complete blessing ; hence a more definite expectation of the Messiah.
5. Christ's Passover and the liturgical Pasch continued in the life of the Christian.

The signs of the mystery of salvation are thus presented in striking personages and fundamental facts. The doctrinal significance, simple and reduced to the essential, is understandable even to the youngest.

A second possibility consists in following the *liturgical order of initiation into the sacraments*. The Bible and the rites will be closely linked. To explain the doctrine some teachers like to start from the rites that the pupils can see and experience, in union with the actual Christian assembly ; they then return to the Bible which is at their origin. We prefer the method which starts from the Bible with its real and symbolic signs, to rediscover them in the liturgy, insisting on the fact that the mystery of salvation finds there its realization. For instance, the Eucharistic doctrine. The schema usually employed, which seems to us to be deficient, comprises : an abstract definition of sacrifice ; illustrations taken from daily life and non-Christian religions ; an often debatable

application of this definition to the Cross and the consecration ; practical conclusions with regard to the commandment relating to Sunday Mass.

According to the basic procedure described above, we suggest the following schema :

I. The signs of God. — A. Preparation: a) the facts as lived : the Paschal event in the Old Testament ; b) the symbolical signs : the bread, wine, blood, lamb, meal. — B. Realization : the efficacious signs of the Last Supper.

II. The doctrinal significance. First, the significance of each sign ; then the synthesis : the interior and exterior sacrifice, rising to God and meeting with Him. Realization by Christ and by us with Him. Detail of the ceremonies. Active participation.

Then there is the third possibility : to follow the *systematic order of the doctrinal handbook* (the official catechism or a more elaborate exposition). In many cases such a handbook is necessary. Note first of all that for several of its sections, we can follow closely the chronological or liturgical order mentioned above. Thus for the chapters on Our Lord and the redemption, or to explain the sacraments. We can take another classic example of a point of dogma : doctrine on the Church.

A conceptual catechesis is constructed on the basis of definitions applied to the Church : “ perfect society, ” head, members, aim, means, rights, etc. A kerygmatic catechesis does not talk of the juridical “ structure of the Church ” until it has sufficiently dealt with its ‘ mystery. ’ We cannot indeed grasp the true meaning of the Church as an institution except in the light of the Church as mystery in action. The signs of this mystery are to be found in the Bible, the liturgy and the whole of the life of the Church as it is now. To present these signs in an ascending order, here is a schema which seems to us to be suitable for older pupils :

First part : The Church at work. I. Civilizing influence. II. Sanctification of men and glorification of God.

Second part : The Mystical Body of Christ. I. The mystery of the Church : 1. The people of God in the Old Testament ; 2. The Church in Christ and by Him ; 3. The new people of God on their journey (perfect and imperfect) ; 4. The complete structure of the total Christ. II. The structure of the Church.

A course thus based on the unity of the Bible, the liturgy and the whole of Christian life and doctrine, really presents this doctrine

as the message of the mystery of salvation. The task of the teachers and pupils is directed to the same end. We will end by a few remarks on this subject.

3. *The Task of Teacher and Pupil.*

Both teacher and pupil often have an erroneous idea of what is meant by *the concrete*, so necessary in religion. We must avoid reducing it to what is perceived by the senses or by the imagination. The mystery is a concrete reality, a meeting of persons. On the supernatural plane it is at the concrete that we must aim. Pictures, films, handiwork, can be very useful in catechesis ; but we must take care not to ' petrify ' the living substance of the spiritual message.¹

The principal road to the sense of the supernatural mystery is that of the *sense of the wonderful*.² Compared with our familiar environment God is the " all other. " He reveals Himself and His mystery of salvation by wonderful signs. Not ' strange, ' nor above all ' sensational, ' but ' suggestive ' of a higher reality than that which has become banal for us. The wonderful is that by which God appeals to our faith. The mystery suggested by the wonderful sign is not a wall before which we ought to stop and capitulate, but on the contrary, a road which God opens to us, the end of which is still hidden, and on which we have to set out with Him. The art of religious instruction is especially the aptitude to bring out what is wonderful.³

Religious teaching must not be too cold, nor too materialistic nor too rationalistic nor too pragmatic : neither can it ever be unreal, as though it was fabulous. Its task is to bring out the true *mirabilia Dei* so forcibly that these call for that complete faith which is the acceptance of the truth of salvation in supernatural light and the commitment of the whole person to the most perfect realization of the mystery of salvation.

¹ H. AGEL, *L'Écriture Sainte à l'écran*, in *Bible et Vie chrétienne*, No. 5, pp. 109-111.

² This word has several meanings, between which distinctions must be made. It can be taken in the special sense of a form given by our imagination to a truth, and the miraculous, which latter is definitely a fact. We are taking the word ' wonderful ' according to the etymology of the Latin word — ' mirabile, admirari ' — in the sense of something arousing wonder ; we leave aside the more or less pictured form in which it presents itself, but we include the miraculous in it ; we in fact insist on its value of reality and of sign contained. We also wish to define in what way the wonderful is a means by which man rises beyond himself and becomes open to the revelation of God.

³ Fr. WEBER, *Das Christusgeheimnis in der Katechese*, Freiburg, Colmar, s. d.

It is therefore equally certain that all the pupils' activities, particularly those which are called "directed exercises," should be orientated towards the activity of faith, acting in charity.

CONCLUSION

The substance of the Christian message is : the mystery of salvation. This mystery revealed by God contains in itself the foundation of catechetical methodology : the setting of God's signs in full light and the explanation of their significance.

The basic procedure applies to every religious course. It will be used without difficulty when we deal specifically with the history of salvation and the liturgy. But it can also be applied quite normally when explaining "Christian doctrine." It is greatly to be wished that the catechism handbook should be biblical and liturgical as well as systematic. It is essential that the catechism course should *beso*.

Doctrine should be summed up in words and phrases, controlled by the ecclesiastical authority. The 'letter,' specially that of the official catechism, is indispensable. But the principal question of religious instruction is not to know how to give a lesson so that this letter be understood, retained and applied. The fundamental question is to try to bring the pupils to see the signs of God in the best light, and to understand them, and live in faith their living significance.

To know one's religion is not merely to have by heart the stereotyped replies to foreseen questions ; it is to have assimilated in a vital manner the love of God communicated in Jesus Christ ; to realize in faith what is passing on the plane of the divine action, when Abraham left his country, when Jesus died and rose again, when a child is baptized, when the priest celebrates the mass in the midst of the faithful, when a sister of charity watches by the sick, when a believing workman does his work conscientiously or when a man deceives his neighbour, and above all, when a Christian dies.

God realizes and reveals in Christ His great design of love. The presentation of Christian doctrine, proclamation ceaselessly renewed and made fuller of the Christian message, the living and authorized message of the Church, should be orientated so that the whole substance of the religious course stands in the perspective of the mystery of salvation, which we find and live 'in Christ.'

Towards the Better Kerygmatic Training of Missionaries

Suggested by a New Edition of the Book « Theses Dogmaticae » by the Rev. Fr. Maurus Heinrichs, O. F. M.

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For the last twenty years, in the most spiritually influential Christian countries, the need for a profound revival of Christian preaching has been proclaimed. The expression “kerygmatic revival” has been coined to show that it is a matter more of the content of preaching than of method: which treasures of revelation are to be first demonstrated to modern man? Under what aspect should the whole and the parts be presented, so that the Christian message (kerygma) may be of greatest profit to our contemporaries and awaken, develop and confirm a real Christian life in them and lead them to perfection.

Missionary preaching has the same need of a kerygmatic revival for, on the one hand, we do not catechize nor preach any better than in Christian lands, and on the other, missionary preaching ought to be singled out for its kerygmatic quality. Does it not have to work for Christianity among “those outside” and create solid bases for its expansion?

The Kerygmatic Revival Ought to Begin in the Seminary.

We have to look in all simplicity for the means of promoting the kerygmatic revival of catechesis and preaching. The formation given in missionary seminaries to the future heralds of the Faith will play a decisive part in it. If the kerygmatic revival is to be vigorously pursued, it is here that it must be done. To begin with, the principal branches of theology: dogma, morals, exegesis, must be drawn into its service. Are not the deficiencies in Christian

¹ See the biographical notice in *Lumen Vitae*, X (1955), p. 243. — Address: Chinese Seminary, Box 1815, Manila, PHILIPPINES (Editor's note).

preaching which we want to remedy due in great part to the very low kerygmatic level of the theological training of the mission seminaries ?

A theological training which neglects the subject of preaching has proved unsatisfactory, even in the seminaries for future native missionaries. *The lack of appropriate handbooks* is most injurious, although up to now it has not received enough attention. Experience proves that the textbook has much more importance in the theological instruction of a mission seminary than in the seminaries of Christian countries. The great majority of seminarists cannot do without the printed book, giving a good summary of the substance of the lectures. How did the books in use up to now answer to this need ? Often — not to say, usually — the handbooks employed in the chief theological branches left much to be desired from the kerygmatic point of view, even among Europeans, and were really insufficient for a true missionary formation of native apostles. These handbooks did not concern themselves at all with the problems of missionary evangelization and still less with other problems which the understanding of the Gospel and its preaching set in missionary lands. In a similar way, the too abstract presentation which is a ‘characteristic’ of European textbooks, constitutes an exceptional difficulty for native seminarists, a difficulty which is often almost insurmountable, and too easily disguised or hidden. It was not avoided, for all that, but was increased, for to be silent about a real difficulty or to neglect it is to augment it. Is it surprising if, under these conditions, the European handbooks and their contents were in many cases ‘learnt’ by the native seminarists rather than intellectually assimilated, to the detriment of a solid formation and consequently of future missionary preaching.

Some will perhaps say that nothing can be done and, even for the future, we must content ourselves with what there is to hand. Moreover, the European handbooks, generally very little influenced by the kerygmatic revival of theological teaching, are certainly not ideal for a mission seminary and up to now nothing else has existed.

We are therefore very glad that at last, in a large mission country, a textbook of dogmatic theology has been ventured upon, intended for missionary conditions in Chinese-speaking territory of a fairly uniform culture, and that this text, without expressly stating so, is cooperating in the kerygmatic revival of theological teaching.

At Last an Attempt at a Kerygmatic Handbook !

We are referring to the “*Theses dogmaticae*” of Fr. Maurus HEINRICHS which had already been published in China (Pekin)

during the 1941-43 war and a fresh edition has now been issued despite the hard times.¹ The subject of special theology fills three easily handled volumes. Fundamental theology is lacking. The author dealt with it in his first edition, but not as successfully as in the other volumes. This time he has omitted it, perhaps to give himself time to study it more thoroughly. Although meant for the seminarists of the Chinese missions, Heinrichs' manual may give a real impulse to theological instruction in other mission lands and even, we believe, in Christian countries.

Novelty Without Innovation.

This new manual pleases us because the author, although anxious to adapt dogmatic instruction to the requirements of present day missionary work, has not been infected with the virus of innovation. His text is distinguished by the organic unity established between the proved standards of the past and acceptable new ones. From this point of view, it will be remarked that Fr. Heinrichs calls this kerygmatically constructed handbook *Theses dogmaticae* and presents dogma in a scholastic form, giving each thesis a uniform structure (Nexus, Termini, Sensus, Adversarii, Momentum, Probatio). The objections are included with their scholastic distinctions and facilitate a better understanding of the doctrine of salvation. By his insistence on the rational element of theological instruction and even by the method employed, the author has rendered a great service to the seminarists.

Having used Fr. Heinrich's manual in a mission seminary for some years, we can state that this scholastic exposition answers to the real needs of the students. In order to be effective, theological instruction should present doctrine in such a way that the seminarist can, without too much difficulty, grasp it intellectually, become interested in it and also give an account of it during examinations and outside them. He ought to arrive at possessing it in a sure and durable manner. Experience has also shown that seminarists prefer theses to freer expositions, without necessarily thinking only of the examinations at the end of the year.

Nevertheless, we do not suggest that exposition by theses should be maintained in all circumstances in the dogmatic instruction in mission seminaries. Different solutions which are perfectly suitable will one day be provided.² However, the solution of exposés by

¹ Fr. Maurus HEINRICHS, O. F. M., *Theses dogmaticae*, 3 vols., Hongkong, Studium Biblicum O. F. M., Kennedy Road 70, 1954, pp. 433 + 480 + 572.

² Recently, for instance, Herman KÖSTER, S. V. D., has pronounced himself to be ag-

means of theses adopted by Heinrichs seems to us preferable after experience to Köster's alternative of chapter headings in lieu of theses, as often as possible in the form of questions. We are grateful to Heinrichs for having demonstrated, with his *Theses dogmaticae*, the compatibility of the scholastic method with kerygmatic presentation. This proof must be brought forward once and for all in order to overcome the distrust so often expressed for a more pronounced kerygmatic conception of theological teaching. Heinrichs' manual has proved now that true scholastic theses show forth the values of the message of salvation which radiates a religious fervour, while at the same time safeguarding the clarity of scholastic formulae and method.

*In What Do the Kerygmatic
Advantages of this Manual Consist ?*

In the choice of matter, we already clearly perceive a desired orientation towards missionary preaching. Questions of purely historic interest, which are of little help to the understanding of the doctrine of salvation and which, as proved by experience, can only with difficulty be assimilated intellectually by native seminarists, are resolutely abridged or omitted. The author has kept free of all exaggeration and of all dangerous simplification. In spite of its brevity, this manual of dogma offers the seminarist all that he requires for a solid sacerdotal formation and allows that intellectual penetration of revealed doctrine which one should expect, without an exaggerated optimism, from the seminarist in a mission country.

This *reduction of the matter* is in perfect harmony with the didactic principles which have inspired the limitations imposed on catechetical teaching. The vast amount of matter hinders understanding more than teachers like to admit, especially in the missions, above all if Latin is the language used for instruction. More frequently than is reasonable, the seminarist finds himself obliged to have recourse to his memory and acquires by mnemotechnique what his mind ought to have grasped. The study of the doctrine of salvation thus loses a great part of its virtue for sacerdotal formation. It never becomes a thorough study of the teaching of the Gospel and still less a religious meditation on Christian doctrine, which the seminarist later has to proclaim "ex abundantia cordis." Study is nothing but a soulless accumulation with a view to ex-

ainst the exposé by theses, with regard to these very same Chinese mission seminaries : *Zur Ausbildung des chinesischen Klerus*, in *Trierer Theologische Zeitschrift*, 1952, 61, p. 298.

minations.¹ This drastic limitation, which is entirely justified, has allowed Heinrichs to deal with important questions which could not be overlooked in preparing for missionary work. These questions have been neglected in most current European manuals. We are thinking, for instance, of *the confronting of the message of Christ with the religions and conceptions of the world of the people who are being evangelized*. The apostle is not called upon to preach the Gospel in a void, but to living men, who already have a more or less developed vision of the world, a particular religious stamp. Among the elements of their innate conception, some serve to make the Christian message understandable, others have to be completely revised, many rejected. The apostle should be well informed on the subject. This confronting is of great value, even for a personal understanding of Christian doctrine, especially for native seminarists. It is only this comparison with kindred or opposite pagan conceptions which is able to explain many things which otherwise pass unperceived or have painstakingly to be learnt.

From this point of view Heinrichs gives numerous supplements in which he compares the chief teaching of Christianity with ideas from Chinese philosophy: immutability and immensity — omnipresence — of the personal God on the one hand and the 'Tao' of Chinese philosophy on the other (I, 62f., 73-75); concept of 'nature' in Chinese literature (I, 322-324); man's place in the universe (I, 377-379); 'Saints' in Christianity and in Chinese literature (II, 109-113); the analogy between the saint (man) and heaven in Chinese literature (II, 369-371); the idea and division of the virtues (III, 3, 10).²

The requisite adaptation for Chinese-speaking countries and the needs of Chinese seminarists explains the numerous and valuable linguistic indications in this manual. In the mission seminaries, we teach the principal branches of theology in Latin, and this has certain advantages which are not to be lightly sacrificed.³

¹ Latterly, authoritative voices require, in Christian countries a notable reduction in the matter of instruction exaggeratedly developed for sacerdotal formation. Thus, H. E. Mgr Josef Maria REUSS, *Priesterliche Ausbildung heute*, in *Wort und Wahrheit*, 2, 1954, 85-105, especially p. 101. In the same way, Karl RAHNER, S. J., *Zur Ausbildung der Theologen*, in *Orientierung*, 18, 1954, 165-168. "A large part of what the theologian (aspirant to the priesthood) has to occupy himself with constitutes a dead weight, from which he ought to be freed" (p. 116).

² The author has lately published this supplement in a more extended form: *Die Bedeutung der Missionstheologie — aufgewiesen am Vergleich zwischen den abendländischen und chinesischen Kardinaltugenden*, Munster, 1954.

³ On this point also Heinrichs' solution in his manual seems to us to be more practical than Köster's suggestions in the article quoted on the formation of the Chinese clergy, p. 295 et seq. We must however have the honesty to recognize and

Latin as the vehicle for teaching is only tolerable from the point of view of a solid missionary formation, if our efforts are efficient in helping the seminarist to surmount the great and inevitable difficulties. Heinrichs provides this assistance. Difficult concepts are followed by the corresponding Chinese expression. Moreover, the author gives a series of excellent directions for the understanding and perfecting of Christian terminology. *The formation of a good Christian terminology*, corresponding also with the linguistic genius of the people evangelized, sets an important missionary problem, which has not yet been settled in the Chinese missions. Heinrichs knows how to make use of these questions of terminology for the exact comprehension of Christian doctrine. Here are some examples. With regard to the Trinity, our manual, in an excellent scholion on the true meaning of the difficult concept 'Logos,' considers whether it could be rendered by the 'Tao' familiar to Chinese philosophy. Heinrichs finally decides in favour of 'ten.' In the same way, for the exact translation of the word 'person' (I, 82) and 'adoption' (II, 372 et seq.).

It may be that among the Chinese expressions quoted by Heinrichs some have a more absolute, general and fundamental, bearing; certain of the texts quoted could perhaps be explained otherwise. In order to judge of the kerygmatic value of this work it must be compared with those in use up to now.

*How Will the 'Theologia Salutis' Appeal
to the Seminarist?*

Perhaps even more valuable than the attention given to missionary conditions in Chinese countries is *the kerygmatic manner in the best sense of the word, in which each dogma is expounded* and its religious importance explained. We have already seen that for Heinrichs 'kerygmatic' does not imply any contradiction with a good scholastic method. The following four points will demonstrate this.

Heinrichs proposes the substance of the Christian doctrine of salvation in fine scholastic theses, but with a decidedly kerygmatic tendency compared to the scholastic manuals in use. Only the most important dogmas constitute true theses, dealt with particularly in preaching. The remainder of the matter is less methodical; very often, it is presented in the form of 'scholion' organically united to the principal subject. The fundamental Christian truths

emphasize the great difficulties which Latin presents in theological and especially in philosophical teaching in mission seminaries.

thus occupy the first place and form the dominant element in the teaching. This is obviously a great help in teaching the future missionary *kerygmatic concentration*, an indispensable point in the kerygmatic formation of the native clergy.

In his exposition, the author attempts with success to reduce definitions, distinctions and divisions to the minimum necessary for the comprehension of the essential part of the thesis. He never makes a display of this scholastic equipment. The 'adversaries' might be less numerous and here this manual shows itself as the product of a period of transition to a new type. The religious content of the thesis appears in many cases through its scholastic form. And the author is careful to employ *a style full of holy reverence* with regard to so elevated a subject. This point seems to us to be of even greater importance in a mission seminary than in those of Christian countries. Scientific objectivity does not dispense from the respect due to the subject of our studies and missionary ethics ought to penetrate the whole of the teaching without false and misplaced pathos.

Existing controversies between the different Catholic theological schools are dealt with sufficiently by Heinrichs, but in the 'scholion' and in a relatively brief manner, according to their importance for the formation of the seminarists. The author does not treat the question as a bagatelle, yet concentrates attention on the certain truths of the Catholic Faith which the pupil has later to preach to his people.

The most remarkable peculiarity of the book is what is called the *Momentum thesis* which is placed after the exposition of the thesis and should, according to the author's intention, form the centre of each thesis. Its aim is to make the future herald of the Faith grasp the religious beauty and grandeur, the theological importance and the living value of the dogma studied. Without this the instruction only results in a superficial intellectual assimilation and a memorization of the positive section. The 'Momentum,' by placing the thesis in the general perspective of the Christian revelation, by helps the seminarist practically in his prayer, his priest life and his preaching. These 'Momenta,' inserted in the centre of each thesis, are extremely stimulating; they are more full of meaning than short 'scholion' placed by other authors at the end of the theses. Far from being simply a note to which each is free to refer, they have a bearing on the principal, the 'spirit' of the thesis. And is it not in the end the spirit in theological teaching itself which vivifies and gives value?

Heinrichs would perhaps achieve his purpose better in the 'momenta' if he gave the doctrine in them a more systematic

tenure while keeping it impregnated with deep fervour. Such as they are, the 'momenta' resemble more a free and substantial theological meditation on the elements of the thesis than a systematic exposition of the whole. The exterior form itself should show that here is real theology, fully justified in the academic courses which culminate in it in depth and form.

Possible Ulterior Progress, Necessary in this Direction.

In order completely to fulfil its task, the manual should contain some literature, not in the line of the habitual bibliographic lists, but in the form of short descriptions, useful for the thorough study of the subject. The exposition of the most important dogmas should be accompanied by some remarks referring directly to preaching. Certainly, a good doctrinal exposé suggests a good deal in this direction, but not all. These complementary remarks would naturally come at the end of the thesis; they should be measured, concise, essential. The future apostle needs this help, as missionary experience is continually proving. It could not better be provided than in connection with the theological exposition of Christian doctrine, which ought always to have future preaching in view.

What Heinrichs has realized with so much merit, in his manual, in favour of the teaching of dogma in the Chinese seminaries, would also be necessary in other branches and other mission countries. A similar instrument of work is particularly lacking for the teaching of moral theology and Christian philosophy.¹ Among the mission countries, India, because of its uniform culture and its numerous mission seminaries, seems to us particularly to need good manuals.

This knowledge of the ideology of the people evangelized is, however, of less importance, than the essence of the kerygmatic formation, which is: to give the future apostle to true understanding of the Good News of Christ. It is only if we succeed in making the *theologia salutis* into a *theologia cordis* in the best sense of the term that we can hope to see the apostles whom we are training proclaim one day the *doctrina salutis ex abundantia cordis*.

¹ Fr. Heinrichs' confrères are laudably engaged in providing the Chinese seminarists with manuals for other branches which are adapted to their needs: Fr. Herme PEETERS, O. F. M., *Manuale theologiae moralis*, 3 vols., Pekin, 1944-46; Fr. Thomas UYTENBROECK, O. F. M., *Cursus Philosophicus*, 5 fasc., Editio altera, Hongkong, 1949-1950; Alex. BENIGAR, O. F. M., *Liturgia Romana*, 2 vols., Pekin, 1947; Urbanus DEBESCOVI, O. F. M., *Propaedeuticae Biblicae tractatus fundamentales*, Hongkong, 1949; Simon WAGNER, O. F. M., *Compendium catecheticae missionalis*, Pekin, 1944. However, none of these, in spite of its merits, comes up to the standard of ours.

The Sense of God, Confronted by Modern Atheism : a Matter for Religious Teaching

by J. HOFINGER, S. J.

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Modern atheism is becoming the most dangerous enemy of Christianity in the missions. It takes on various forms, the most to be feared being materialistic atheism, propagated especially by communism. This should be fought by Christianity in every mission, even when it is hardly perceptible as yet. The battle is inevitable and we must be prepared for it. The question is, How ?

Although all the missions are threatened by modern atheism to a greater or lesser degree, the position differs fundamentally from one to another. Our subject requires a thorough study of this diversity, but we can here only give a general idea of it.

I. LEADING PRINCIPLES OF RELIGIOUS INSTRUCTION

To refute modern atheism it is not necessary to talk as often as possible and in great detail about atheism and its dangers. On the contrary. The first principle to be recommended will rather be *to talk indirectly as far as possible, and not to mention atheism expressly by name.*

It could be mentioned continually ; but believers, without noticing or wishing it, would run the danger of a psychosis of fear in face of this new conception of the world, which draws all after it. We shall fight atheism better if we seize every occasion of

¹ See the bibliographical notice in *Lumen Vitae*, X (1955), p. 243. — Address : Institute for Mission Apologetics, Box 1815, Manila, PHILIPPINES (Editor's note).

asserting the undeniable reality of God, His glory and greatness, the reasonableness and coherence of the theistic conception of the world ; if we show positively, without useless polemics, how human life receives its meaning and value, stability and vigour, from God alone. Naturally, our argument will have to be adapted to our audience and will not be the same for a native of the jungle as for an Indian university student. In both cases, however, our preaching should always consciously be directed to strengthening and developing these fundamental convictions. *We should, therefore, not dwell too much on special apologetics* which give a detailed analysis of the proofs of God's existence, nor expect too much from a very advanced instruction on the Divine attributes. From that point of view, the intensive battle which has become necessary does not change anything in the teaching of modern catechesis. Of course, when talking to students, or even to pupils in the higher grade primary classes, we shall try to explain to them how men come to the knowledge of God and in that connection to combine, graduate, classify and develop really impressive proofs of the existence of God. We shall no doubt encounter different objections, which are in the air and of which the age expects to be given a refutation. But even when we are speaking expressly of the existence of God — we are naturally not thinking here of the section of special apologetics which precedes Christian doctrine — it is important to present God always as a Fact, Whose existence is of great interest to us. As for those who do not recognize God, are ignorant of Him or who even deny His existence, we should never mention them slightlying but always with real compassion. The same principles apply to the teaching of adults.

Throughout Christian teaching we should create an unshakable conviction of God's existence, especially by *forming a clear picture of the world, entirely directed towards God.*

Without God, the whole world becomes an obsessing enigma for the thinker : inanimate nature as well as living things, whose superabundance, variety and richness of meaning call for a satisfactory explanation. Without God, man himself becomes the greatest contradiction and the being most to be pitied in the visible creation. But, you will say, these reflections are difficult and abstract, and in consequence not particularly useful in missionary teaching. Everything depends on the way in which things are presented. Does not the daily lesson in mission schools, even on such secular matters as natural history, physics, history, etc., afford an inexhaustible opportunity for tracing, defining and developing by concrete allusions and examples, reflections and applications, the theistic picture of the world ?

In mission countries great interest is taken in the natural sciences and modern technology. Very often this interest turns into a blind trust, which springs from the general evolution of these countries, rapid, but unequal. It is therefore exceedingly useful to inculcate, under this aspect, the Christian picture of the world. Hence *the increasing importance for the missions of a thorough teaching in secular subjects.*

To achieve its purpose, this teaching should be thorough from the technical point of view, but also efficient from that of ideology. We should help our schoolteachers to a greater extent to arrive at this. Perhaps we fail in the choice, direction and final formation of the teaching corps. Even Christian teachers who are well intentioned are schoolmasters before they are missionaries. Here we meet the difficult problem of the numerous heathen teachers in Christian schools, especially in the higher grade schools. It is said that "there is no harm" in employing heathen. Let us hope so! But is it sufficient? Together with their knowledge, they ought to transmit and make understandable, our vision of the world. How can they do this, when they themselves do not believe in God? We should here apply the Lord's words: "Who gathereth not with Me, scattereth abroad" and not the other "He who is not against you is with you." Has not the mission school an important task to fulfil of 'gathering' and building up?

While repeating that the visible world and human life postulate God's existence, we must be careful not to turn our Almighty God Who foresees all, acts in everything, rules all, into a "Deus ex machina."

One of the essential traits of the vision which modern man has of the world is the affirmation of the autonomy and self-sufficiency of secondary causes in their sphere. A hasty recourse to a First Cause where it may only be a matter of secondary causes, gives a handle to modern atheism. This new mentality is taking hold of those people in the mission countries invaded by technology. We must reckon with it and adapt ourselves to this state of things. We no longer need a powerful god who makes the weather good or bad in the naïve sense of former times; but we need God in order that the incomparable masterpiece of nature, the subject of more and more surprising discoveries, does not become an absurdity in its very perfection and greatness.

If we ask that secular teaching in our mission schools should take care to present a theistic picture of the world, it is obvious that *religious instruction as such should be directed to God unequivocally and openly.*

Missionary preaching sometimes exposes us to the peril of speaking too much of the things of God and not enough of God Himself. Our aim in every catechism lesson should be to show how the greatness of God, His loving kindness, His wisdom, holiness and justice shine through the whole history of salvation. The fault does not lie in our taking divine things as starting points — we must speak of the gifts of God to men, of the Church and its sacraments, of Our Blessed Lady, of the saints and the supernatural riches of our religion — but in our neglect to connect these things explicitly with God and to set them in His light. In other words, *our preaching should be more theocentric*. In opposition to the heresies of the past, modern unbelief does not question any particular point of Christian instruction ; it denies God, and thus undermines the whole edifice of Christian dogma. In defence, our attention is directed anew to God, and it would not be a small profit if our stand against atheism led us to put God and His service more in the centre of our religious teaching. It is expressly to be noted here that this problem of missionary preaching has existed for a long time independently of our stand against modern atheism and requires a solution. Perhaps our missionary preaching is still too complicated, too overladen, too little directed to what is essential ?

In the war against modern unbelief, it is not only a matter of the acceptance or refusal of God but also, in close connection with that, of *the true picture of mankind*.

The more we impart a solid conviction that only Christian doctrine can establish the dignity and liberty of mankind solidly and that only Christian moral law can protect them, the more energy we shall arouse to fight successfully against the terror and tyranny of modern atheism.

Here, as in the rest of our evangelization, we have no need to have specific recourse to apologetics ; it is enough that we should expose Christian doctrine, as God has given it to us. On certain points we should be careful *not to encourage a false interpretation by a clumsy exposition*, and thus discredit Christian preaching.

Here are some examples : when talking of *divine Providence*, we must carefully avoid a hasty simplification and any deviation from the splendid truth that Providence does not dispense us from effort nor foresight ; our heavenly Father has no intention of taking away all difficulties from our path. When teaching the *Christian conception of work*, we should not describe it exclusively as a penance, as a particularly painful consequence of original sin, nor depict the life in the earthly paradise as one of idleness.

Work makes us, however imperfectly, sharers in the creative power of God, and the freer it is, the greater it is. *Christian patience* does not make a man inapt for life, nor the prey of brutal companions ; the Christian must be able to act when necessary and exercise his rights. It cannot be denied that the shameful exploitation of the weak in many mission countries offers abundant matter for criticism, but we should not lay ourselves open to the reproach that communism was needed to give us the courage to proclaim the rights of the weakest.

Economic progress in the missions is accelerating the race after material goods and a practical materialism of the worst kind follows easily. Christians have the duty of proclaiming all the more the true Catholic attitude towards the goods of this perishable world and of *inculcating the principles of social justice*.

In spite of this, we wonder if our teaching is courageous and objective enough in this matter, and if we ourselves carry out our programme ? Do we pay our catechists, teachers and servants a salary on a suitable family scale ? How many times has not this question been discussed among the missionaries in China before the arrival of communism ! Many a time, with more heat than attachment to principles and reflection. It was remarked that our catechists usually possess property and 'therefore' ought not to receive a family wage. As though, because they own a field, their work in the service of the mission loses some of its value ! It was also alleged that the observation of the pope's social laws would ruin or hinder the mission work financially. As though it were permissible for us to build up God's kingdom with the wages that we unjustly withhold ! It is not only in China that we encounter these difficulties. A missionary who is conscious of his responsibilities pointed out to me by the following example the Japanese aspect of this problem. He needed a schoolmaster. Two likely candidates presented themselves : a bachelor and a father of ten children, who had been long in the service of the mission. The bachelor could manage very well with the average salary, not a family one. Which should he appoint ? It would certainly be a sign of lack of experience if the practical social difficulties were to be ignored. But are these social exigencies hard only on us or do they weigh heavily also on the people in the world of whom we ask them ? And, after all, who ought to begin, we or the heathen ? And when ?

This example shows that our action against modern unbelief can in no way be confined to giving instruction. Changes are called for in life and education which may at first seem hard to us.

The religious situation of our period imperiously requires that we should generously make the sacrifice and not retreat before the necessary transformations. Moreover, the sacrifices, changes and losses will be less than those with which we should have to contend if communism should find us unprepared.

II. LEADING PRINCIPLES IN EDUCATION

Modern unbelief is not generally the result of propaganda directed against God, and has therefore no connection with the question of His existence ; it is rather the consequence of a new sense of life and an attitude of soul which is unfavourable and even opposed to religion as such.

The terrifying lack of respect which the hold of technology on our lives so frequently brings with it seems to us to be a very important factor. Modern man is on this point far inferior to the ancient and naive heathen. Without respect, true religion is unthinkable, for it does not consist in a theoretical knowledge of God, but essentially in the respectful recognition of His incomparable greatness and our entire dependence on Him. We should therefore *cultivate respect* all along the line in our educative work.

Men who are respectful can easily be won to respect in God's service. The effective recognition of the sovereign rights of God by a life referred to Him has always been considered as far more difficult than the purely rational statement of the existence of God. It is in the nature of things. What is new is the stronger tendency on the part of modern man to justify rationally his autonomous behaviour, to throw down every barrier : he feels himself urged by this to deny God's existence. This dangerous state of mind will be implanted in the people of the missions everywhere where the powerful bonds of tradition and social customs are broken in a night. Such cases are not rare nowadays. The growing industrialization of so many countries is the cause, apart from the undermining work of communistic atheism. It is not much good to hymn the praises of the past and recommend fidelity to tradition. Clear and strong convictions must replace the bonds of customs erstwhile spontaneously accepted. Instead of the instinctive respect of traditions, which were a sufficient motive in themselves, an inspired respect for what is sacred must be substituted. Only the Christian vision of the world can supply it. Instruction adapted to circumstances and direction must go hand in hand to completely achieve it.

Christian worship, carried out with great care, here plays a foremost part, on condition that the interior dispositions of the faithful are carefully watched over. Worship is the classical school of respect. A liturgical revival, deeply spiritual, would also be most helpful. We have already remarked that our missionary preaching should be clearly and explicitly directed to God. The lack of theocentricity in our preaching too often corresponds to a lack of theocentricity in our prayer and Christian life. A revival of Christian prayer, in the spirit of the liturgy, would itself bring with it the true solution in the spirit of the Church. One sometimes gets the impression that this important matter has been too little stressed, especially in the missions. Why is this ? Perhaps there are gaps in the theological and ascetical training of the missionaries themselves ?

Another, particularly urgent task for an education adapted to modern needs seems to us to be the *training of really adult Christians and the development of their personality*. It was formerly impossible to avoid the effect of a spirit of colonial imperialism on our education : the too exclusive insistence on exterior authority, rules, and often mechanical execution. The missionary work of the Church herself at all times is stamped with the mark of the period in which it is carried on, and this must be so. We must, however, observe the signs of the times attentively and draw lessons for the apostolate. It is clear that we need, now above all, resolute characters, who live courageously up to their principles in the midst of a hostile world.

A particularly pressing question is also the intensification of Christian *family education*. When a nation is evangelized, the Christian school normally assumes the functions which are properly those of the Christian family. The period of persecution of our days presents the contrary case. The Christian family must, as far as possible, take up the task which is incumbent upon the school in normal times. Therefore the Christian family life must be organized in such a way that Christian youth may be instructed in the Faith by life in their own family, growing increasingly in the Christian life, not unconsciously, as might have erstwhile sufficed, but with an acquired consciousness and by their own will, as the gravity of our times demands. It is urgent that a very simple and yet efficacious family catechesis be evolved, and we almost fear that it is already too late.

New situations require new approaches to the *training of catechists and missionaries*. The conflict with those outside must in future bear more on ideological questions, needing a solid elementary philosophical training, which only a course lasting several years

at the major seminaries can supply. Catechists must know the basic philosophical-apologetical questions, now such a subject of attack, and be able to defend their cause. This presupposes not only thorough instruction in the schools for catechists, but also practical training, without which they cannot know **how** to make use of their learning. This is even more necessary in training missionaries. It is complained that seminarians and priests are not sufficiently prepared for action, that their scholastic philosophy, so painfully acquired, constitutes an unexploited treasure. Why is this ?

For many seminarists, the Latin language, which is the vehicle of instruction, is an almost unsurmountable obstacle in tackling problems. Other reasons are the inappropriate choice of subjects and the lack of concentration on fundamental questions. Hence it happens that Christian philosophy is too often learnt, but not assimilated, at the seminary. Sometimes, the years of philosophy are looked upon too exclusively as a preparation for the years of scholastic theology. It is true that the seminary course of philosophy does serve that purpose, but it should above all — especially in this critical period of our history — make the future messengers of the Faith able to talk successfully of the basic questions of the conception of the world. In our opinion, seminarists and catechists should be made more capable of presenting and applying their philosophical knowledge. The subjects taught, continually increasing in volume, should be greatly reduced and the energies thus freed concentrated entirely on the study and refutation of modern errors. What Heraclitus, Parmenides and Plotin produced in their times has no bearing on the actual dispute. On the other hand, every seminarist should be capable, at the end of his philosophical studies, of classifying the errors of our times with exactitude, discovering the litigious point, exposing clearly and justifying our reply.

Our Saviour said that *He will come as a thief in the night* and blessed will he be who is found ready. In a way, that is also true of the coming of Antichrist and his supporters. Do not let us immediately think of the advent of communism and the persecution of the missionary Church as is the case already in several parts of the Far East ! Even where an exterior disturbance has not made itself felt, modern atheism is scattering its deadly seed. It is already at work. Let us hope that we shall be found ready to battle with it victoriously.

Catechesis concerning Jesus Christ

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The object of this article is to examine what we ought to teach about Jesus Christ, to children and also to adults, and in what way we ought to convey our teaching.

First, let us remind ourselves of a *basic principle*: God, in the mystery of His Trinitarian life, God the Father, Son and Holy Spirit, is only known to us through Jesus Christ. "He who sees Me, sees the Father," Christ replied to Philip, and St. John of the Cross in a very beautiful passage recalls that Jesus is the Word of the Father and that in Him He has told us everything:

"If I have said everything in my Word Who is My Son — it is the eternal Father Who is speaking to the faithful — I have nothing that I can now answer nor reveal over and above that; look at Him only, because I have said and revealed everything in Him; and you will find in it still more than you could ask or desire. You desire a word or a revelation which is only one in part; and if you consider Him well, you will find everything in Him; because He is My whole word, My answer, My whole vision and revelation by Whom I have already spoken, answered, manifested and revealed to you, giving Him to you for Brother, Companion, Master, Reward and Prize... You have nothing more to ask Me, nor to desire from Me by way of revelations or visions. Study Him

¹ — Address: 184, rue Washington, Brussels, BELGIUM (Editor's note). At a meeting of catechists at Cortenberg near Brussels in May 1955, the Abbé COUDREAU, head of the Higher Catechetical Institute of Paris, dealt with this same subject. The author of the present article had the pleasure to hear expounded with skill and depth many ideas which had not before occurred to him. The memory of the Cortenberg speech has inspired the development of more than one of the points made in the following pages, and especially in the plan of the third section. Our short study is far from exhausting the subject and we hope that the report of the days at Cortenberg will appear soon, with the complete text of the long and masterly speech made by Fr. COUDREAU.

well, you will find in Him all that has already been done and given, and more again. ”¹

It might be said that the whole of catechesis converges towards Christ. Therefore it is necessary :

- To convey a true idea of Jesus,
- To impart this knowledge at the right time,
- To use means likely to enlighten our catechumens and catechists... These are the three sections of our article.

I. IN WHAT DOES A TRUE KNOWLEDGE OF JESUS CHRIST, CONSIST ?

Before defining the positive features, we will give a short description of the most frequent errors ; we will recall that a false knowledge of Jesus Christ provides the introduction to a ‘ pseudo-divine ’ world which is worst than total ignorance.

I. *Counterfeit Presentations.*

A. *A picture of Christ falsely divinised.* By a kind of fear of not saying enough and of having their orthodoxy questioned, certain catechists give in to the temptation of the easy way and pile on prerogatives and marvels. They assign to Christ as Man a mode of knowledge which only appertains to Him as God ; they do not mark any difference between His human liberty and the liberty of God ; in this way they imperceptibly tend towards a description of Christ as a thaumaturge in the manner of the Apocryphas. This tendency ends by dehumanising Christ or rather bestowing a fantastic and absurd humanity upon Him. Under pretext of honouring Him and emphasizing His divinity, they imagine a being who is no longer either man or God. Note in passing that this tendency is especially marked when speaking of Our Lady. For instance, some theologians state of her that from the first instant of her conception she had full use of her reason. Let these theologians explain (which unfortunately they do very seldom) the concrete reason for this statement ; but when taken up by catechists it generally lacks interest, gives rise to embarrassed or clumsy explanations and results in the creation of a real discomfort.

B. *A portrait of Christ humanized.* This is the opposite error. It derives from a rather ‘ demagogic ’ apologetic. The desire is

¹ *The Ascent of Mount Carmel*, Book II, Chap. XXII.

to make Christ acceptable and make Him loved by placing Him within the reach and as though on the level of the catechumens... Starting from the very just consideration that Jesus Christ is our Brother, that He has assumed the whole of humanity and has made Himself one of us, catechists are led to attribute to Him a way of behaving more in conformity with our desires than with His function, or else particularities proper to a small human group. For instance, He is represented as the comforter destined to procure afflicted souls human consolations, or again is described to workers as though he was a militant trades unionist or to young people as a kind of trainer like the leaders whom they have encountered in youth movements.

2. *The Positive Features.*

The positive features will be the exact contrary of the errors just noted.

A. *Presenting the divinity of Jesus Christ in its true light.* — If we wish to be exact, two points must be noted : Jesus Christ is God because He is the Son of the Father ; it follows that the divinity of Jesus, the Son of the Father, is observable in His humanity, but manifests itself in a discreetly divine manner and not by an excess of prodigies.

a) *Jesus is God because He is the Son of the Father.* — To forget this reference to the Father, whether we desire it or not, ends in making Jesus Christ into a sort of God outside the Blessed Trinity ; the imagination runs to something like this : a sort of comprehensive divinity, the Blessed Trinity and, beside It, Jesus, also the true God. Between the two entities the link is slight. We should do well to reiterate the expressions employed by Jesus Himself while giving them the full meaning which Catholic theology has taught us. Jesus called Himself the Son of the Father, He Who has received everything from the father. Besides, He is the Mediator because He is the Son and because in Him we become children of the Father.

b) *The divinity of the Only Son is observable in His humanity in a discreetly divine way.* — The union of the divinity of Jesus with His humanity resulted in making the latter eminently perfect, divinely perfect in its order, which is the human order. God lets Himself be seen in Jesus by humble and believing souls by means of His filial obedience and divine charity ; this discreet manifestation

of His divinity is revealed by the Spirit of the Father ; the whole life of Jesus consists in accomplishing the Father's will and He gives Himself to all men in a universal and total manner, even to the sacrifice of Himself. The apologetic reason which makes a catechist exaggerate the superhuman aspect of Christ's physiognomy would be a kind of spiritual ' forcing ; ' it might possibly hasten an adherence of disputable quality.

2. *To depict the humanity of Jesus Christ in its true light.* — Doubtless, Jesus is a man among other men ; he was recognizable by particular features : His Face, His voice, His temperament. And yet, Jesus did not let Himself be marked by any particularism : He is eminently universal. It is a remarkable thing that the marks of the perfect humanity of Jesus are the same, but seen from a different angle, as those which demonstrate His divinity to us : the perfection of His obedience by which He is entirely free and His universal and profound charity which make a completely devoted man of Him. The visible signs of this obedience and charity as the Gospel describes them to us allow us to discern the human physiognomy of Jesus. His decisions are guided by a sole motive : to please the Father ; and His activities are directed entirely to the service of His neighbours. He welcomes all human distress, sinners, the sick, the ignorant ; He preaches the word of God untiringly in private as well as in public.

II. AT WHAT TIME AND IN WHAT RHYTHM SHOULD CATECHESIS CONCERNING JESUS BE GIVEN ?

Christ's Person should always be present in catechesis, for nothing good can be said of God and divine things without Jesus Christ. However, the manner of the teaching will vary according to age.

We are here touching upon a very complex problem, for the catechesis given to adult converts will differ from that taught to very young children in Christian families. We shall only consider the latter case (the education of children in the family from the earliest years) ; we will however remark that adult catechesis must be inspired by the same principles, while exacting some important modifications.

We think that the sequence instinctively followed by some catechists should be re-examined. Many favour a catechesis conducted as follows : from the very beginning, Jesus is depicted in the context of His earthly life and a visible picture given of Him. A second stage consists in evoking the actual presence of Jesus Christ

in the glory of Heaven and in the Eucharist ; finally, a third stage ends in the affirmation of the God invisible, revealed by Jesus Christ and present in Him.

In our opinion this order should be reversed. Faith in the invisible God should first be aroused, then the actual presence of Jesus Christ affirmed and finally His earthly life. The following details regarding each of these stages should justify their order.

1. Arousing Faith in the Invisible God.

It is impossible to know Jesus Christ, the Man-God, without a sense of God, that is to say, a knowledge of Him in the light of faith which is more intuitive than reflective. A man or child who has not yet the sense of God can apprehend a man called Jesus, who lived at such a time in such or such a way, but what is truly essential and unique in Him will escape his understanding. If one tries at this stage to make him understand that Jesus is God, the child (deprived by hypothesis of the sense of God) will represent to himself an imaginary and fantastic divinity.

It will be objected, however, in conformity with the principle which we recalled at the beginning, that God is only known to us by Jesus Christ and that in consequence it is necessary, whatever the cost, to begin with an encounter with Our Lord. The remark is correct in all points, but we think that this meeting of the child with Jesus Christ should be real and cannot be replaced by words.

The meeting takes place at baptism. It was a mysterious encounter of which the child was not conscious. But since then the Church, the Mystical Body of Christ, is watching over the child. Concretely, the parents around the cradle of the newly-born are the visible presence of the Lord. It is in them that the baptized infant soon perceives Jesus Christ before he is able to name Him. Hence the gravity of the parents' duty, called as they are to be the living images of the Lord in the eyes of their children. They must be careful not to distort this resemblance and thus to frustrate their children.

The first manifestation of God to the child will be through the medium of his parents who are in the place of Jesus Christ and bear testimony by their lives rather than in words. By this we mean that the love of God, His greatness and sanctity, appear in an analogous and veiled, but none the less real, manner in the child's parents. Normally, it is in discovering how loving his parents are and how respectful and attentive they seem before an invisible presence that the child will divine what Almighty God can be like.

He can then share in his parents' prayer (rather than recite childish formulae) and soon he will grow to understand the words used when he is told about God for the first time. Two ways may be used for this initial talk about God : one leading to the knowledge of a God very great and beautiful, Creator of all things ; the other leading to the knowledge of a God of love Who is very near to us. An example of the first way is : in the evening of a fine day, the father will take the child to look at the starry sky and will say to him : " It is God Who has made all that " and remain an instant in silence of recollection and adoration. An example of the second is : at a time of special intimacy between mother and child, she will say to him : " There is Someone Who knows you better and loves you more than your mother and father ; it is God Who protects us and watches over us all. "

We see therefore how important it is to awaken very early in the child two fundamental dispositions if we want to arrive at a healthy knowledge of God : the sense of gratuitous admiration before everything that is beautiful (and not only the interested appreciation of the usefulness of things, vegetables, animals and men) and the sense of trust. At any price, the discovery of God must be made in a spiritual atmosphere such as this and the Almighty must appear to the child as the beautiful and magnificent God Whose glory and splendour call for praise ; He must appear also as the good God, our Father in Heaven, the source and the fulness of all love. It is on such a foundation that the edifice of a solid and healthy religious formation can be built.

2. Affirmation of the Actual Presence of Jesus Christ.

If we begin by speaking of Jesus living in the past as we speak of those who lived long ago, we arouse in the child's imagination the memory of one who has disappeared rather than a living presence ; no doubt we immediately add the corrective : Jesus has risen and is still alive, but the first impression remains predominant. It is therefore preferable that the first explicit knowledge on the subject of Jesus Christ should be of one who is living, close to us and yet mysteriously glorious. We shall therefore consider the Eucharist and the presence in Heaven before going on to tell of past events. The mother can take her child to church ; they will make the genuflection and remain silent for some seconds ; the mother will show the lamp glowing in the dimness, then the tabernacle and will say : " Jesus is there. " Another time she will

say : " Jesus is in Heaven ; one day we shall join Him and shall be very happy with Him. "

3. *Telling of the Events in the Earthly Life of Jesus.*

There is a temptation to take the easy path which leads parents and catechists to place the image and name of ' Little Jesus ' in the forefront. It is running the risk of making religion infantile. The dominant picture should be that of Christ preaching the truth and coming to men's help. In Christ's preaching we shall dwell on the revelation of the Father : " Jesus has taught us to pray to God saying, Our Father. " The help which Jesus brings will be chiefly the pardon of sins : " Jesus is like a good shepherd who goes to look for the sheep which is lost in the cold and rain. " " He loved us so much that He died for us on the cross ; but He is risen and now He waits for us in Heaven and remains among us in the Eucharist. "

Perhaps some readers will be objecting that our method is impracticable ; is it not utopian to begin the religious instruction of the child by the evocation of an invisible God, then to continue with the Eucharistic and glorious presence before speaking of Jesus as He visibly manifested Himself on earth. The child, they will say, is incapable of grasping an invisible reality or of recognizing a person whom his senses cannot realize.

Our answer to this objection will take the form of three remarks : Here they are :

1. The child, quite as much as, and no doubt better than many, adults, is open to the knowledge of invisible realities. Memories and testimonies from early infancy prove it. We will only here quote two :

The first is of Elsa Steinmann, a convert to Catholicism. " I still remember clearly, " she writes, " the summer night in which my father led me into the garden full of the scent of lime trees and roses to show me the Milky Way and some particularly beautiful constellations : " All these stars were created by God. They are His work like the sun, the moon and the earth, with everything that you see. " It was thus that God entered for the first time into my child's life — I was then about 4 or 5 — in a way which I could understand. " ¹

¹ Extract from the book : " *J'ai rencontré le Dieu vivant* " by NEDONCELLE and GIRAULT, Paris, Éd. de la Revue des Jeunes, 1952.

The second is taken from a book called *Mes missions en Sibérie* by the Archimandrite Spiridion.¹ "I was scarcely 5 years old," he writes, "when I began to run away from my companions and the children of my age to go into the forest, wander about in the country, sit on the hillocks in the fields, and pass hours in meditation..." (After a conversation with the teacher concerning the sun and stars, the author continues) "I listened to him for a long time. When he had finished to speak to me of nature,... I went back to our garden where the hemp grew and there, falling on my knees, I began to pray to God..." And further on: "There were nights when all around me slept deeply and I alone was awake, drinking in the beauty and harmony of the heavenly bodies nearly to tears. But what astonished me the most was that (from my earliest years) I always felt in myself a strong inclination to pray. In vain nature charmed me by her beauty, in vain she filled my heart and mind with devotion to her, I always felt that it was not enough for me, that there still remained a corner in my soul which only prayer could fill... Solitary prayer, the childish prayer which links the faithful soul to God."

2. The stages which we distinguish, must be linked on to each other in a fairly rapid rhythm. It would be inopportune to mark time. As soon as one element is sufficiently assimilated, we pass to the next.

3. We shall say still more and will correct by this third remark what might seem too categorical in our statements or too definite in our scheme. We must, in fact, admit a certain mingling of the three stages. Each of which we have spoken is distinguished from the others by a nuance more than by the contents. From the beginning of the very first catechesis and even before, the child has been familiarized with pictures of Jesus: the crucifix before which prayers are said, the Christmas Crib, the picture of Our Lady. He has been taught to pronounce the holy Name of Jesus, his first prayers have been addressed to Him: "Jesus, I love You." — "Jesus, save me." Allusions to the great events in the life of Christ have been made and, when for the first time, mother takes the child to the church before the tabernacle, it will not be without implicit reference to this.

What we want to safeguard is therefore especially an *emphasis*, an *insistence*, first on the invisible God, then on the Lord actually close to us, and glorious in Heaven, finally on the historical episodes of His former life.

¹ Paris, Éd. du Cerf.

III. WHAT MEANS WILL AROUSE A CORRECT KNOWLEDGE OF JESUS CHRIST ?

From what we have said above, we gather that the central object of catechesis concerning Jesus Christ is to make Christ known as He is actually living, in the glory of the Father, close to every man of good will, communicating life to him and making him hear His voice and His call. The evocation of the past life of Christ should be done in the perspective of this actual presence, as follows.

Jesus is no longer directly visible. He can, however, be reached by faith: He is present to the believing soul. This mysterious contact becomes perceptible and explicit by means of mental pictures and concepts to which the Holy Spirit gives a new depth, inexpressible and imperfectly conscious.

A conceptual formation may please the mind by its simple clarity but retain it at the level of rational speculations. This stage must be left behind to reach the mystery. A similar snare lies in stories, pictures, plays, hymns, etc. They attract the imagination and the sensibility and risk taking hold so completely of the attention that the passage to the invisible and actual presence of the Lord is difficult to make. Also, explanations, stories, pictures and hymns should normally be subordinated to living testimony and liturgical services and be in close connection with them. We shall therefore ask ourselves in what consists the originality of these two means: we shall then find out what ought to characterize the catechesis, storytelling, hymns, etc.

1. The Testimony.

We here call 'testimony' the manifestation of a certain inner reality in the whole manner of life and behaviour. The inner reality is the spiritual union with Jesus Christ by grace. The manifestation of this reality is realized by upright life, piety, charity and the exercise of the Christian virtues, in short, by the concordance of conduct with that of Christ. Thus, the whole manner of living, speaking and acting, reveals a certain mentality, that of Christ, mysteriously present in the faithful soul.

Parents who are thus "witnesses of Christ" before their child offer him not only a living image of the moral physiognomy of the Lord, but by their intervention they facilitate a spiritual contact between Jesus Christ and the child.

After having thus touched and seen Christ — in a certain manner — in the persons of his parents, a child will be capable of understanding correctly what is explained to him on the subject.

We must, indeed, never forget that an abstract explanation is never understood unless it refers to a concrete experience. We should define a mountain in vain to a child who has never seen a molehill or a heap of sand ; we waste time in explaining courage or piety to someone who has never felt the urge of generosity or fervour, and it is not enough to describe a distant relation to a child ; he does not really know him until he has seen him. It is the same thing in the supernatural order of things ; we have to meet Jesus in order to know Him. He makes Himself visible in the Church, His mystical Body ; parents represent it to their child. They must therefore let themselves be penetrated by the spirit of Jesus in order to think, love and act to a slight extent like He does.

2. Liturgical Services.

If testimony is the occasion of a certain manifestation and a certain presence of Christ, the celebration of Mass with communion establishes a corporal and spiritual contact with His sacred Humanity. In it we find the normal means by which the Christian soul receives strength, light and joy from above. Now the Eucharist, like the other Sacraments, is not only the means by which grace is given, it is also a sign. This sign must be expressive and constitute for the imagination, senses and mind, a means of access to the mystery. Hence, the Church's, liturgical tradition is particularly rich. The symbols as well as the intuitive and didactic means which she uses, suggests, or permits, are of exceptional quality : the bread, wine, the table of the altar, signs of the sacred meal, the attitudes and gestures of the priest and servers which show respect, compunction, supplication, communion in charity, the humble and joyful pride of the Christian (e. g., standing for the Gospel), the processions by which hope is expressed, the hymns, the vestments, the space contained by the architecture of the church, the light shining transfigured through the windows, and finally, the biblical readings which tell of the expectation of Christ's coming or transmit His words, the prayers in which the faithful associate themselves in the intercession of Jesus Christ, the hymns which salute Christ among us : all this complex and colourful whole of which each element helps to the understanding of the others, constitutes an eloquent sign.

3. Catechesis.

The primary role of catechesis, and doubtless the most important, consists in bringing out the meaning of the testimony and liturgical symbolism and it should therefore be connected to them both.

We have mentioned above that it is not opportune to talk of God to a child unless he has been prepared for it by a truly religious attitude and behaviour. On the other hand, the testimony, if it is to be understood, must be completed by clear teaching. It is the same for sacramental celebrations. The mystery of Christ which they represent symbolically and efficiently must be explained. We must therefore be careful to comment on the Sacraments, especially the Mass, in a homely and practical way. It is only after this preliminary occasional catechesis that we go on to a more systematic one. The latter will be supported by biblical and liturgical texts. The leading lines must be : Jesus is the Son of God, our Brother ; we must unite ourselves to Him, for in Him we receive everything ; in Him and by Him, we are delivered from our sins, we can give thanks to our Father in Heaven, praise Him and adore Him because, in Jesus, we shall have really become His children.

Difficult words and definitions must come afterwards : sacrifice, victim, grace, merits, etc.

4. Narratives.

During the liturgical and Eucharistic services, some of the lessons are narratives : they form part of the whole liturgical action. In addition, children should be told the story of the life of the Lord on earth. A story reconstructs a past event for the imagination but the value of the reconstruction depends on the narrator, who either animates his hero by his own personality or else, leaves him lifeless and the action of the story without interest. Before all technical qualities, before the art of storytelling, it is important that whoever tells the story of Christ's life to children should be truly a witness in the sense defined above. We might say that to a certain extent the story serves the testimony ; the latter is the soul to which the story gives form and colour. It is sometimes a danger that the details are so interesting and varied that they capture the attention and distract it from the essential. A good narrative about Jesus Christ ought to be plain and straightforward.

5. Hymns.

Like the stories, the hymns are part of the liturgical action, but can be separated from it. The role of religious singing is to create a certain spiritual atmosphere, to calm tumult and agitation and to arouse an interior rhythm in accordance with the attitude of respect, trust and compunction which the soul should have in the presence of God. The aim is also to bring the faithful together in communion and unity. We use singing during religious ceremonies, family prayers or in class and it is a pleasure to hum

the best couplets and refrains throughout the day. Rather than emotional hymns, it is best to employ plain and austere ones which bring peace to the soul and which, without imposing an artificial interior tension, help it to sense the presence of God in the obscure light of faith.

6. *Pictures and Films.*

We may here apply the remarks made above on the subject of narrative. Forms and colours should be expressive of a spiritual quality which the artist wishes to convey. Like the narrative and perhaps even to a greater extent, the picture imposes on the imagination a certain manner of considering Christ and may fix that manner definitively. We cannot therefore be too careful to guard against vulgarity, sentimentality, or too great a realism. Often, indeed, children's taste for the concrete, the real and the anecdotal, causes teachers to show them pictures in which Christ is represented as though He had been photographed in His daily life. Such pictures are no help in conveying the mystery of His life. We prefer stylistic pictures and do not fear a certain amount of hieratism evoking doctrinal and dogmatic aspects of Christ's Person. We must however admit that religious art does not afford much choice in the matter.

7. *Plays and Mimes.*

Catechists often ask if it is a good thing to make the children mime scenes out of the Gospels. Our answer is inspired by the same considerations as the foregoing.

First of all, an improvised and careless play only wearies the young actors and arouses in them a feeling of boredom and distaste. Realistic plays founded on scenes of the Gospel, with appropriate additions not mentioned by the sacred author can no doubt be beneficial, but we are sceptical as to their real utility. We prefer more symbolic plays in which particular aspects of Christ's character are evoked in a stylistic way (for instance, embroidering on the theme of a parable). Madam Lubienska of Lenval (especially in her *Éducation du sens religieux*) gives some very fine passages which lend themselves to miming.

Conclusion.

In the religious formation which we give, and especially in catechesis concerning Christ, we must always recollect that the final aim is neither a formula nor a notion, nor an imaginative picture, but the mysterious encounter with an invisible living Person who is actually present. This encounter will be prepared for by a catechesis lit up by living witnessing and which the Sacraments and the Mass will set on the plane of reality.

The Church in the Light of the Doctrine of Salvation

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I. MEMBERSHIP OF THE CHURCH AND ETERNAL SALVATION

In order to assess by what right and how far ecclesiology, or doctrine concerning the Church, can be called the “ doctrine of salvation ” we must consider the place assigned to her in the redemptive plan of the New Testament and the part she plays in the work of salvation, that is to say, in its communication.

To attain ‘ salvation, ’ the God-given goal of our earthly life, is beyond human powers. Our vocation leads us within the circle of divine life, and God desires to communicate to us in full His life and happiness. At the same time, this supernatural end is unique and absolutely obligatory for all men ; there is no other salvation.

To enter into this ineffable communion of life with God we must have already received, during our earthly life, the seed of divine life in our souls, must have preserved and fostered it. In other words, we have to work out our salvation in time, or we shall never possess it in eternity.

Already here on earth, we must become sharers in salvation, through union with Christ, in Whom it was given to the world (cfr *Acts*, IV, 12). “ You have only to live on in me, and I will live on in you. The branch that does not live on in the vine can yield no fruit of itself ; no more can you, if you do not live on in me... If a man does not live on in me, he can only be like the branch that is cast off and withers away ; such a branch is picked up and

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thrown into the fire, to burn there " (*John*, XV, 4-6). But we have life and salvation in Christ: "I have come so that they may have life, and have it more abundantly" (*John*, X, 10). "I am the life" (*John*, XIV, 6).

The symbol of the vine used by Christ is transposed by St. Paul into the image of the human body (*I Cor.*, XII). In both passages, Christ dispenses life: the vine which causes the branches to bear fruit, and the head which is the strength of the body and holds its parts together (cfr *Eph.*, IV, 16). And this mysterious organism, drawing its life from Christ, is the Church (cfr *Col.*, I, 18).

As life only reaches man if he has entered into the vital current of vine or body, so he must of necessity be incorporated in the Church, which forms with Christ a living unity, similar to that of the vine and the branches, the head and the body.

Such is the position of the Church in the plan of redemption; the meeting point with Christ from Whom comes all life. And as there is one Christ, one head, there can only be one body, one Church, in which we receive Christ's life. Thus for men there is no other means of salvation: the Church is the ground of salvation, She and no other.

These thoughts throw light on the intimate nature of the Church. When we call her the Mystical Body of the Saviour, we refer, not to an abstraction, but to a supernatural reality; we express the very essence of the Church integrated into Christ and filled with Christ.

We frequently come across very different definitions of the Church; it is not therefore to be wondered at that the Church in her teaching so easily leaves aside her rôle in salvation and her direct relation with it. Our traditional idea of the Church sets its juridical/hierarchic aspect in the foreground. The 'Church' is easily identified with the hierarchy, and as a consequence, no internal unity exists among the faithful, only a juridical bond. This is because the link between the Church and Christ is viewed too exclusively from outside and based on the juridical act of foundation. The close, permanent and essential relations of Christ with His Church are ignored; it thus becomes impossible to grasp the value for salvation of the Church in its true perspective.

If the living unity of Christ and His Church is not perceived and taught, the essential link between membership of the Church and the community of salvation is missed, and the Church is only associated with salvation from the outside. The desired end, salvation, is attained through the observance of certain laws, now 'membership of the Church,' as under the old covenant it was

obedience to positive divine prescriptions, such as the brazen serpent or the blood on the lintels of the doors (*Num.*, IV, 9; *Ex.*, XII, 13) giving protection from death.

We acquire a true conception of the Church only when we realize that to enter it is to become incorporated with Christ (*Gal.*, III, 27). Then the laws which govern the life of Christ are extended to the Church and the fulness of salvation which belongs to the Head becomes for the body the pledge of salvation. Christ and the Church cannot be separated, for only 'identity' makes us understand the authority and mission of the Church, and the innate ground of her inalienable right to proclaim herself necessary to salvation.

It is owing to historical circumstances that these views and considerations have not been and are not universally admitted. It is only necessary to glance back at the evolution of catechesis concerning the Church throughout the ages to realize to what extent the rich substance has gradually been abandoned in favour of one exclusive aspect. Such a retrospective glance will deepen our understanding of the Church, give us a knowledge of unfavourable factors, and help us towards a more objective Church catechesis. We shall also discover the most effective means of preventing deforming influences of all kinds.¹

II. EVOLUTION OF CATECHESIS CONCERNING THE CHURCH

1. *Church Catechesis Before the Reformation.*

In the ancient catechisms, some of them anterior to the Reformation, Church catechesis is undoubtedly an instruction on salvation. While later teaching takes the foundation of the Church by Christ as the starting point, and thus runs the risk of limiting itself to the historical-juridical aspect, in the earlier period the teaching presented the Church from the ontogenetic point of view, starting with baptism and passing immediately to the inner structure of the Church.²

¹ See the detailed exposition of this historical evolution, with proofs in support of it, in M. RAMSAUER, S. J., *Die Kirche in den Katechismen*, ZkTh, LXXIII (1951), pp. 129-169 and 313-345.

² See Chr. MOUFANG, *Katholische Katechismen des sechzehnten Jahrhunderts*, Mainz, 1881.

Baptism is indeed the portal of the Church, and as its action is essentially interior, supernatural, it is normal for catechesis to pass from baptism to the inner, supernatural, structure of the Church. It can then return with ease to the previous chapter on the 8th article of the Creed, introducing the Holy Spirit, Who according to the scriptural texts themselves, dwells in the souls of the baptized as in His temple (*I Cor.*, XII, 13). On the base of this supernatural, fundamental union with Christ, the faithful become aware — as the catechism clearly infers — of their inner sanctification and their share in the benefits of redemption. And as redemption only comes to us through Christ and we ourselves only attain sanctifying union with Him in the community of the Church, obtained by baptism through the active virtue of the Spirit hidden in it, the redemptive value of the Church is clearly seen. No wonder it is often compared to Noah's ark.

Such is the intention of this ancient catechesis: the description of the Church as the meeting ground of God and man with a view to man's salvation.

If we ask ourselves why the external structure of the Church is hardly in the picture, we must refer again to baptism, the point of departure of doctrine on the Church. There is no need of a dissertation to prove that baptism is a visible sign, an obvious action. It is its supernatural character, its grace-giving aspect, which must be explained and which determines the nature of Church catechesis.

No one brings out more forcibly the redemptive value of the Church as the central idea of Church catechesis than *Canisius*. His teaching on the Church, as it is to be found in his Short Latin Catechism, becomes a 'Summa' of the Christian doctrine of salvation. In this little book, Canisius deals with the Creed under one question which covers the whole subject. But he adds two questions on the Church, one of which shows the importance, or rather the necessity, of the Church in the order of salvation:

" Quid vero de iis credendum, qui non adhaerent Ecclesiae? Hi nullam partem habent in regno Dei... Certa est enim Cypriani et Augustini regula: Non habebit Deum patrem, qui Ecclesiam noluerit habere matrem, adeo extra ecclesiae communionem sicut extra Noe arcam nulla omnino salus mortalibus, non remissio peccatorum, non vita aeterna, sed neque carnis etiam resurrectio, nisi ad gehennam contingit." ¹

¹ STREICHER (*S. Petri Canisii Catechismi lat. et germ.* ed. Frider. Streicher: Soc. Jesu selecti scriptores, II, Romae-Monachii 1933/36). I, I (= Catechismi latini), p. 266, quest. 10.

He also explains why the Church claims to be necessary to salvation. The Church has a 'maternal' function (*qui Ecclesiam noluerit habere 'matrem'*), since in her men are born again to the life of salvation, in her alone, for She is the Body of Christ, out of which there is neither life nor salvation, as Canisius tells us :

" *Qui omnes a Christi corpore, quod est Ecclesia sejuncti et alieni sunt, proindeque spiritualis vitae ac salutis expertes manent, satanae mortique perpetuae, nisi resipiscant, obnoxii.* " ¹

Let us note here the depth, far beyond what the senses can perceive of this conception of the Church which makes her necessity in the order of salvation the very reason for her existence. Only when the living Christ is seen in the Church can the words of Christ, " Nobody can come to the Father, except through me " (*John*, XIV, 6) be applied to the Church without causing scandal : Christ and the Church are one.

The Roman catechism insists on the need for the Church, but not to the same degree as Canisius. (Canisius had composed his catechism for the instruction of Catholics surrounded by heretical influences and in danger of falling away from the Church). But even its brief words are stamped with the same gravity :

" *...omnes, qui salutem aeternam consequi cupiunt, eam tenere et amplecti (debent).* " ¹

In this catechism, too, the Church is the only ' Noah's Ark ' of redemption :

" *quam Deus sic constituit, ut quicumque per baptismum illam ingrederentur, ab omni mortis aeternae periculo tuti esse possent ; qui vero extra illam essent, quemadmodum iis evenit, qui in arcam recepti non sunt, suis sceleribus obruerentur.* " ²

What is the basis of this value of salvation which belongs to the Church ? Baptism, which is here called the entrance door of the Church, and further on, in relation to the 9th article of the Creed, the door of sanctity, for it accomplishes union with Christ. The ' Church ' is therefore also in the Roman Catechism the equivalent of " membership of Christ, " " oneness with Christ, " " with

¹ *Cat. Rom.*, I, 10, no. 14.

² *Ibid.*, no. 17.

reference to the meaning of baptism " and thus its redemptive function takes root in its inner supernatural being.

2. *The Apologetic Conception of Church Catechesis.*

The bitter dogmatic controversy in early of modern times led to a thorough study of the points of doctrine concerned and to a form of instruction typically apologetic. The points contested by the adversary are defended, proved in detail, but the rest of the doctrine is hardly touched upon, and the teaching is in danger of losing its balance. The visibility of the Church being in question, more and more the visible aspect becomes almost exclusively the subject of instruction. In the methods of preaching as well as in the Christian conscience, the hierarchical nature of the Church tends to become separated from its inner supernatural being, thus destroying a divinely appointed unity and acquiring an unlawful autonomy. Teaching on the Church, which in Canisius and the Roman catechism are still looked upon as one sphere, gradually gives way to a purely extrinsic conception, preparing the way to the 18th century revolution in Church catechesis.

In opposition to the reformers, it was necessary to prove that the Catholic Church is the Church founded by Christ because it possesses the four traditional marks. As its visibility, necessary to the true Church, was essentially in question, it was designedly placed among the ' marks, ' emphasis being laid on the fact that a mark becomes a " sign of recognition " when it is easily recognized and grasped by the senses.

From this point of view, the marks of the Church only serve apologetic ends in the measure in which they are either visible or can be made so. It leads to a regrettable extension of their original meaning and content. Such a conception of the mark of sanctity, for example, resulted in a change in the conception of the Church which could not but influence the consciousness of its value for salvation.

According to Canisius and the Roman catechism, the mark of the Church's sanctity is the result of her ontological relation with God, of the membership of each baptized person with Christ, of the community of supernatural life with Jesus Christ the Head, of the in-dwelling of the Holy Ghost. And only after this contemplation of the mystery of life and the inner nature of the Church does the mind turn to its visible structure, its bodily nature, accessible to the senses. The visible Church is the outer witness of an intimate union with God, which is revealed in the celebration

of the Holy Sacrifice and the Sacraments, in the proportion in which God bestows true sanctity through them.¹

Apologetics take the opposite direction, without, however, pursuing it to the end: the point of departure is the visible world, where the sanctity of the Church is visibly manifested (as should be the case for the true Church of Christ). This visible sanctity is expressed by the sanctity of its Founder, its doctrine, its laws, the means at its disposal (particularly the Sacraments), the saints, whom God has approved by miracles, finally in the fact that sanctity is nowhere else to be found. It therefore follows that the Catholic Church is the true one because it is holy.

This exterior and visible sanctity has no longer any relation to ontological sanctity, neither does it derive from it, nor refer to it. The argument has been answered; there is no thought of a complete preaching of the Faith. And as this process of exteriorization affects not only the mark of sanctity on which its action is particularly harmful, but all other points of doctrine, the visible and exterior phenomenon of the Church stands alone, independent, separated from the inner essential reality.

The whole conception of the Church is affected. This sanctity, attributed to it, does not belong to the members. If it is still possible to speak of a 'Holy' Church, in its true sense — in the framework of the catechisms of the time — it is because the principles and means of the community tend towards sanctification. "Holy Church" simply means a Church in possession of a doctrine and means which carry its members towards sanctification. 'Church' is the equivalent of a juridical power, a code of doctrine and precepts. To speak of the value and necessity of the Church for salvation has lost meaning, except insofar as a virtue of sanctification and salvation is attributed to the doctrine and precepts of the Church. The majority are content to admit this necessity without seeking its reason. An intrinsic reason is seldom proposed... No word is said of the intimate relation between God and the Church, and the Holy Ghost, a relationship which is the source of all sanctity and salvation.

3. *Deist Conception of Church Catechesis.*

But the evolution goes further. As the preaching of doctrine and the use of sanctifying means depend on ecclesiastical authority, two things happen.

¹ *Cat. Rom.*, I, 10, no. 13; cfr STREICHER, I, 1, p. 89.

First, in view of the bond uniting doctrine and means of action with the official power, the Church concept is applied to the hierarchy with an exclusive insistence, in the period of controversy. The Church is no longer simply a collective concept covering doctrines, precepts and means of action, but in the measure in which these doctrines, precepts and means are not considered in their direct relation with God, the persons who dispose of them are the Church; the concept '*Church*' is narrowed down to the members of the hierarchy, the clergy.

Secondly, the sanctifying and redemptive *function* conferred by God on the instruments of sanctification is assumed by those who dispose of the doctrine and means of salvation: again the members of the hierarchy, the clergy. God retreats further into the background in the teaching and the Christian consciousness; the prestige of the clergy as representatives of God grows in consequence, in a definitely deistic direction.

This is the result of the aggressive attitude of the Counter-Reformation. What is in danger is insisted upon: the visibility of the Church. The inner fundamental bond with God is ignored. The Church is no longer the body of all the baptized bound together in their sanctifying and redemptive union with Christ, but the members of the hierarchy, who guide men to salvation through the doctrine and sanctifying means which they possess. And the redemptive value of the Church is reduced to the use of exterior means, to the doctrine and the law. The concept of the Church becomes purely extrinsic.

The 18th century's concept of the Church is not only exterior, but human, as a consequence of the prolonged separation from its fundamentally divine nature. "How did men come to found a Church among themselves?" asks the "Christ-Katholische Katechismus"¹ at the beginning of its teaching on the Church. The Church is a creation of human need, distinct from the State only owing to a different sphere of activity, so that by their common action religion may be promoted and men increase in virtue and arrive at eternal beatitude.² To attain this end, the 18th Century relied on 'knowledge,' hence its preference for 'teaching,' a teaching, however, which now takes little account of supernatural revelation and is mostly based on natural morality. Moreover, though Christ is recognized as the Founder of the doctrine, His

¹ Anonymous, Ulm, 1800, p. 36.

² Joh. Martin GEHRING, *Materialen zu Katechesen über die christliche Glaubenslehre*, Bamberg and Würzburg, 1813, p. 230.

person and His teaching are on the same level as other founders of religious and moral systems. Our Church is 'Christian' because it was founded by 'Christ,' as other religions bear the names of their founders.¹ In the latter part of the 18th century (the Ulm catechism surely dates from then) the concept is reached that "Christ is only a particularly gifted master, but not the herald of the word of God."²

The Catholic Church thus falls into the ranks of natural religions to which it shows no essential difference. To speak of the need of salvation, in a special religion becomes senseless. And in a spirit of fairness, one doesn't claim for the Catholic Church a redemptive value higher than the one attributed to other churches. "All churches have a holy aim" one 18th century author assures us.³ On the same page we find "Beyond the view of our eyes of flesh and the grasp of our hand, though more or less perceptible to our mind, the eternal spirit of religion lives through all systems and is even hidden in theories which at first sight seem unpromising."⁴ We are here very near religious indifferentism, as is proved by the statement of another 18th century author: "The best Christian is always he who lives virtuously."⁵

The 'Catholic' 18th century thus proves once again — in its own manner, needless to say — the interdependence between the Catholic concept of the Church and its claim of being necessary to salvation. While the Church's existence is simply the result of a human aspiration — in which case the necessary supernatural aim becomes only an empty dream — the claim of any church to be indispensable to salvation is senseless, bordering on insolence. The 18th century's neglect of the Church's redemptive power is the logical conclusion of its poor idea of her.

4. *Emphasis on the Church's Juridical Aspect.*

The extremist conclusions of 18th century rationalism were soon found unsatisfactory; they were in flagrant contradiction to Revelation. But the reaction did not succeed in ousting them, for it lacked the background of a complete and live idea of the Church, inexistent even at the beginning of this enlightened cen-

¹ *Ulmer Katechismus.*

² Fr. SISSULAK, *Das Christentum des Josefismus*, ZkTh., LXXI (1949), p. 81.

³ GEHRING, *op. cit.*, p. 267.

⁴ *Ibid.*

⁵ Joh. Fried. BATZ, *Lehrbuch der Christkatholischen Religion*, Bamberg, 1801, pp. 66-67.

tury. Thus it is not surprising that after the disappearance of extreme opinions at the time of the "*unique Catechism*" the characteristic attitude at the end of the Counter Reformation period still prevails, though somewhat influenced by new theories.

The extrinsic view of the Church which emphasizes the juridico-hierarchical element, renounces polemics at the time of J. I. Felbiger (second half of the 18th century) without for all that abandoning the apologetic character of Church catechesis. The teaching function of the Church, which in the enlightened century is put forward to the exclusion of all else, now makes way for a sacerdotal and pastoral task. Objectively, this three-fold function implies clearly the mission of Christ on earth and its continuation by the Church; considered carefully, this three-fold ministry is a sign of Christ living in the Church and working salvation, and a deeper knowledge of what the Church is ought to have been reached. Such was not, however, the case.

The concept of 'visibility' had become so detached, towards the end of the Counter-Reformation, from the essential divine element in the Church, that the exercise of the ministry was no longer regarded as the expression of Christ continuing His redemptive action. As we mentioned above, God had been superseded, in the work of salvation, by the visible juridical Church, i. e., the clergy. Their dependence on Christ appears to be juridical rather than instrumental; the priest emerges as the autonomous power between God and the individual. The "*unique Catechism*" clearly proves this.

When Deharbe writes that Christ has founded the Church "to teach, sanctify and baptize through her all the peoples of the earth until the end of the world,"¹ this can be understood in a double sense. It may mean that the authority established by Christ when He founded the Church is the instrument of the redemptive action of God towards humanity; it may mean also that this official authority, in spite of its juridical dependence on the foundation and subsequent responsibilities, exercises its power by the administration and dispensation of means at its disposal, with a kind of autonomy inspired by deism. The sense in which we must understand this sentence is indicated by the answer to the question on the manner in which the Church teaches, etc. "Because the Church 1) guards and preaches unaltered the doctrine of Christ 2) administers and faithfully dispenses the means of grace instituted by Christ for the salvation of men."

¹ DEHARBE, *Katholischer Katechismus oder Lehrbegriff*, Regensburg, 1847, I, p. 271.

The Austrian catechism of 1894 reduces God's action to a modest "divine assistance," although God is the direct and primary cause of salvation in each individual soul and the help of the creature purely instrumental.¹ The primary cause of salvation is no longer God, but the ecclesiastical authority, according to certain recent "Unique catechisms" in which even "divine assistance" is ignored. In the "Unique German catechism of 1925" it is stated that :

"Why did Jesus found His Church ?

Jesus founded His Church so that She (!) may lead all men to eternal beatitude.

What must the Church do for men ?

The Church must teach all men, sanctify them and guide them. " ²

The Austrian Unique Catechism of 1930 makes practically the same statement :

"By what means does the Church lead men to eternal beatitude ?

The Church leads men to eternal beatitude

1) By her (!) doctrine.

2) By her (!) sacraments.

3) By her (!) commandments. " ³

Expressions like these can doubtless be interpreted correctly, but detailed explanations in books or sermons are required for this, and, moreover, we must, concerning the articles of Faith which are far beyond our experience and which suffer from a too 'natural' explanation (like the mystery of the Church) preach clearly and unequivocally the object of Revelation ; otherwise, little is left of Christian truths. That adequate preaching is possible is proved by the excellent works above mentioned, previous to and including the Roman catechism, as well as by certain later publications, which were, however, superseded by the "Unique Catechisms."

In view of such an attitude, it is not surprising to find the necessity of the Church in the work of salvation still exclusively founded on 'means.' Indeed one cannot expect to see beyond the use of certain means, when the study of the Church is narrowed down to its extrinsic apologetic aspect. Where the inner element is lacking, there can be only juridical obligations. Thus the personal

¹ A. a. O. I. 272.

² *Grosser Katechismus der katholischen Religion*. With the imprimatur of the Austrian episcopate, 9th April, 1894, question 216.

³ *Katholischer Katechismus*, 1925, p. 69.

commitment in the work of salvation, the free and personal 'yes' accepting the divine offer of grace, makes way for an exterior accomplishment of the law and a legal sanctity. We are getting near the way of proving the necessity of the Church by speaking (as is done today) of her as the "sole giver of eternal happiness."

5. *Progressive Return to the Exposition of the Mystery of the Church.*

In the literature of the 19th century we find a few good Church catecheses which are now appreciated and studied. Content and method no longer consist in denials or attacks on adversaries (by which not only the polemic but the apologetic character of past centuries loses its dominant role) and the question of the place of the Church in the order of *salvation* is clearly considered. It was the decisive step towards a fundamental understanding of the mystery of the Church.

On this ground, the 19th century already attains the concept of the Church as the institution "by which Jesus Christ wills continuously to make us sharers in His redemption" (Hirscher).¹ Schuster speaks of "the work of sanctification transmitted through the Church;"² so do Schwaiger and others.

Among the best and most recent publications in which an exact conception on the Church achieves a definite triumph, are to be found the *Christenfibel* (the Christian's alphabet), by Jos. PIEPER and Heinz RASKOP (Cologne, 1938),³ made up of short connected lessons, and the *Christenlehre* (Christian Doctrine) of Eugène FISCHER,⁴ which only consists of 64 pages. The three-fold power which formerly so many catechisms presented in a deistic manner, becomes the welcome occasion for Fischer to set the role of Christ in the work of salvation in the limelight, and also the instrumental nature of the Church and the members of the hierarchy:

"Why did Jesus Christ found the Church?"

Jesus Christ founded the Church to teach all men through her, and thus to sanctify them, guide them and lead them to eternal happiness."⁵

¹ Joh. Bapt. HIRSCHER, *Der Kleinere Katechismus der christkatholischen Religion*, Freiburg, 1846. Title of the third section.

² Ig. SCHUSTER, *Katechismus der kath. Religion*, Freiburg i. Br., 1845, p. 55.

³ J. SCHWAIGER, *Katechismus der kath. Religion*, Innsbruck, 1950.

⁴ Colmar, s. d. (1944).

⁵ Quest. 91.

This point is developed further in the following question, in which the true relations between the action of Christ and the participation of the Church begin to show: "How does Jesus Christ teach (sanctify-lead) men through the Church?"¹

It is true that Fischer and the German "Unique Catechisms" also attribute the necessity of the Church in the order of salvation to her 'mission' and her 'means,' but the answer given is to be understood against the context of each catechism, which is entirely different. Fischer sees in the hierarchic organization of the Church only the "exterior conformation" of it, the significant reality, "in which Christ, mysteriously perpetuated by the successors of the Apostles, continues the work of Redemption."² Again, it is Christ Who Himself "gives men divine life through the sacraments of the Church."³

This example is an indication of the change which has taken place in the catechetical teaching on the Church. The essential point is that the accent has moved from men to God. The Church is a divine institution, through which and in which God Himself gives gratuitously eternal salvation to the pilgrims of this earth. No longer does man occupy the first place in the work of salvation, but God, the donor of salvation. It is not the ecclesiastical hierarchical power, established by Christ, which sanctifies, as 'representative' of God, but it is the power of the Holy Ghost which generates and fosters the life of salvation in man's soul through the intermediary of the hierarchic Church.

6. *True Meaning of the Visibility of the Church.*

This retrospective view of the evolution of Church catechesis shows how the redemptive value of the Church came to be recognized as a natural corollary of the fundamental concept of Her. The crux of the problem lay in her *double nature*. In the course of history, the double nature of Christ was the subject of theories which were heretical because exclusive: at times they denied His true divinity, at other times His perfect humanity. The Church — which is the ever living Christ and thus bears in herself the image of the double nature of the historical Christ — is subject to the same tension. As it was once necessary to defend the perfect humanity of Christ against the Docetic heresy, with the coming of the Refor-

¹ Quest. 92, p. 96.

² Quest. 98.

³ Quest. 96.

mation the visibility of the Church had to be defended from a non-Christian spiritualization. This great concern for the 'visible' Church brought with it the disappearance of its invisible divinity, and a new conception which was equally inexact because incomplete.

It is important to make a clear distinction between the two elements: the visible, hierarchic and juridical form, and the inner supernatural reality, attached to Christ. We should not connect the elements of 'visibility' itself merely with thoughts of apologetics. They have their right, but it is secondary. The first importance of visibility is on another plane; it is in close relation with salvation.

God speaks to us, men, in a 'human-intuitive' manner. He does so first by sending His Son into the world, then in perpetuating throughout the centuries the mystery of the Incarnation in the institution of the Church. Whoever fails to reach beyond the realm of sensible experience sees in Christ only the "carpenter's son" and in the Church a simple religious community, with a certain Jesus as its founder. Whoever fails to understand the message of God in human symbolism is scandalized at hearing the Church proclaim her mission, her intimate union with God, her necessity in the order of salvation, just as formerly the short-sighted contemporaries of the carpenter's son were scandalized at the words of Jesus (which the Church can truly take for herself), "Blessed is the man who does not lose confidence in me" (Matt., XI, 6).

The Church's visibility both veils and reveals. It is the earthly shell of a supernatural mystery, which we receive in faith under its human form; but it is also the revelation, communication, manifestation, of the infinite goodness of God, for Whom no way is negligible by which He can adapt Himself to our nature and Who through love follows the human way leading from the senses to the heart. So the Church also by her human visibility fulfils her mission as the shelter of salvation and takes her place in the general order of our redemption. The Christian way of salvation, far from despising the visible material world, recognizes the usefulness of the visible creation, which in a form accessible to the senses becomes the sign of a supernatural reality in Christ, in the Church, in the sacraments. This is clearly expressed. And this union of nature and supernature, which we experience in Christ and in the sacraments, is perhaps the best way towards the understanding of the Church which unites two worlds in herself.

III. CHURCH CATECHESIS AND LITURGY

This conception of the Church as *community of Christ* binds all truths on the Church into an inner unity, which purely exterior apologetic considerations will pass by. At the same time, a complete image of the Church becomes organically integrated into the Faith and does not remain as 'one' article of the Creed among 'eleven' others. But teaching on the Church must not be merely an analysis of its fundamental structure, even supernatural; from the knowledge of its essential union with Christ, of which it is the expression, the sign and shell, the possibility and wish to share in the sanctifying life of Christ should be born. We must experience and understand that only in this wonderful unity with Christ can we attain our salvation, for only then do we become capable of bearing the fruits which God desires. Woe to us if the Master of the harvest finds none! The withered branch would be the symbol of our fate.

Unity with Christ finds its elements and crown in liturgical and sacramental life. Thanks to our admission into this sphere of life, God condescends to us in His saving, redeeming Son; and redeemed man, one with the grace-giving, adoring Christ, rises to God, the beginning and end of salvation, thus attaining his own salvation. This reality, this life, this activity towards salvation finds its completion in worship, the *liturgy* of the Church.

Here we see the inner relation, the unity existing between the Church and the liturgy; the Church is, in its most intimate being, Christ ever living, and the liturgy is this same living Christ, in His priestly function as mediator of salvation. This is why a real understanding of the liturgy implies a true knowledge of the Church, a knowledge which in its turn leads us to the liturgy. Therefore, if we wish to facilitate the intelligent participation of the faithful in the cultural activity of the Church — and this is the noblest development of a Christian being — we must begin by introducing them into the mystery of the Church and show them their place in this community of salvation.

Inversely, the liturgy gives an admirable intuition of the structure and intimate life of the Church (and of the whole order of salvation): salvation is not obtained without our co-operation, but it is only as the Mystical Body of the Lord, with Christ as its Head, that we have access to the Father; Per Ipsum et cum Ipso et in Ipso. Church catechesis thus understood becomes a '*summa*' of the doctrine of salvation and a summary of the Good News. This does not imply a new and second central point in our life. The life

of faith and the way of salvation have one content : Christ, but Christ as He traverses the centuries, meeting us to-day, giving us grace and redemption to-day, leading us to-day to the Father ; and it is Christ ever living in the Church. Our true love for Christ and the community of Christ therefore depends on our attitude towards the Church. Church catechesis makes us realize in faith and action that we are called and are children of God, that Heaven is our heritage, that we have become the temples of the living God Who dwells in us : and all this because we are members of the Church, one with Christ.

St. Peter the Apostle recalls in his first epistle this beatifying reality of salvation, included in the membership of the Church : “ You are a chosen race, a royal priesthood, a consecrated nation, a people God means to have for himself... Time was when you were not a people at all, now you are God’s people ; once you were unpitied, and now his pity is yours ” (I Peter, II, 9-10). These words are not the expression of trust carried to an extreme, but rely on the word of One Who is the Head of the elect, Who has redeemed us by His Blood, Who as High Priest makes us sharers in His sacrifice, Who offers the sources of grace to all those who are united in His Body, the Church : “ I give them everlasting life, so that to all eternity they can never be lost ; no one can tear them away from my hand ” (John, X, 28).

Religious Education and Mental Health

A Report submitted to U.N.E.S.C.O.

by the *International Catholic Child Bureau*¹

INTRODUCTION

Whatever value the factor 'religion' may have in itself one can say of religious education, if not of religion, that it is like Aesop's tongue: it can have a good or evil influence on the mental health of a child, according to the good or ill use that is made of it. This is true for all education and even more so for religious education,

¹ This is the first English translation of the report submitted by the *International Catholic Child Bureau* (31 rue de Fleurus, Paris VI) to the European Conference organized by U. N. E. S. C. O. (Paris, Musée Pédagogique, Nov. 27-Dec. 17, 1952). The French text has been published in *Éducateurs* (Paris, May 1954). In view of the importance of this document, we think that our readers will be glad to possess the English version. The report was prepared with the collaboration of the following persons:

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precisely because religious education is the supreme education. *Corruptio optimi pessima.*

The very first 'corruption' would consist in using religion as an educational means. Many educators make this serious mistake. They use religion and religious precepts for disciplinary purposes or to enforce a rigorous moral code ensuring purity of conduct, and at the same time they make it easier for themselves and enjoy peace of mind without going to too much trouble. This point of view is diametrically opposed to the true religious point of view, in which God is considered as an absolute that cannot constitute a means, but which is, on the contrary, the supreme end. It is only in its relationship with this supreme end that the religious attitude, distinctly of a moral order, can be considered as a means. As far as religious education is concerned, it can be nothing but a resultant.

There is another deviation of which some religious educators are either victims or guilty and, like the preceding one, it sets people who are not of the Christian faith on the wrong track. We are referring to a pessimistic conception of the child, which erroneously claims to base itself on the Christian religion, namely on the doctrine of "original sin" and which such educators do not really understand. This dogma does not imply that the nature of man is radically vitiated, nor that it is only bent towards evil. Moreover, even if it did have this significance, another dogma, that of the redemption, constitutes an appreciable corrective in affirming that "where sin has abounded, grace is superabundant." However, it is important to make it clear that, according to the authentic doctrine of the Church, a human being is inclined towards good in spite of his failings and weaknesses and that human nature not only remains good, but manifests a real aptitude for the supernatural. Therefore, nothing can be falser than to speak of any kind of opposition between nature and the supernatural and to base religious education on what one of our contemporaries calls "the morbid Universe of sin."

A. Verrièle, a theologian and former professor at the Seminary of Saint-Sulpice, writes in his book "The Supernatural in us and Original Sin" (Bloud and Gay, Paris, 1932) on pages 189-190: "Human nature remains substantially good, with its connatural tendency towards God, capable, even without grace of doing moral good within limits." And on page 201: "If the mortification of a Christian must be radical, universal, this is not so as to destroy the passions in him, but so that these very passions may be harmonized, unified and transferred in God."

We find the same idea expressed by P. Foulquié in his book "Les Écoles Nouvelles" (The New Schools) (P. U. F. 1948) who, apropos of a certain kind of theological thinking orientated towards the idea that original sin has corrupted human nature, points out that the Church has not adopted (such a) doctrine.

From these two fundamental comments we can deduce that Christian education presupposes and achieves both progressive spiritualization and harmonious integration of the various parts of human nature into a oneness of the ego, which itself is destined for a divine mission. A difficult undertaking, undoubtedly, and Christians are well aware of it, even more so Christian educators who, though they do not in any way deny the value of natural or lay morality, are convinced that real mental health is only attained at this high cost, and that the mental health of the re-integrated Christian is far more normal even on a merely natural plane.

It is obvious, therefore, that from an authentically Christian point of view, Christian education is synonymous with liberation and is normally effected in an atmosphere of joy. This liberation being an inner value, a human being frees himself progressively in so far as he achieves an integration of the organic, biological and even the psychological factors that constitute the composition of his nature. Bearing this in mind, therefore, we consider that mental health is not only non-existence of emotional disturbances, but it is a positive reality that man succeeds in attaining fully when he is bent towards good and transcends himself, owing to a certain force that corresponds to his natural aptitudes, but that heightens them and makes them capable of reaching the divine level.

THREE MAIN ASPECTS

If we proceed now to the study of the different aspects of religious education, we see that it centers, at least traditionally in the Catholic religion, around three categories of realities which are in fact closely linked and interdependent :

1° *Religious instruction* consisting in the transmission of a synthetic ensemble of truths considered as having been revealed by God Himself, although the Church continues incessantly to clarify and explain them.

2° *A moral education* based on a code of laws and precepts which themselves have also been revealed, or logically derived from the revealed truths, and the basic principle of which is love.

3° *Initiation in the so-called means of sanctification* the purpose of which is to make it possible for a Christian to accede to the divine level revealed to him through religious teaching and to live that Love which constitutes, as we have said, the very essence of his morality. The principal means of sanctification are : a) prayer, through which man returns to God by praising Him and making himself ready for grace ; b) the sacraments, which prolong the action begun by Christ and, as the word itself implies, consecrate man, together with the different aspects of his life, to God Himself, by associating him with His own divine life ; c) the sacraments that play a similar though separate part and which are of secondary importance.

We shall examine briefly, with respect to these three aspects of religious education, on the one hand, how the latter can be misused, the unfortunate consequences of such misuse on the child's mental health and, on the other hand, how these very same aspects of Christian education can be used in a more wholesome way, so as to obtain the good results that should be derived from Christian teaching.

It is understood that this report must only be considered as a basis and an outline for further research on the work already begun by the Medical-Social and Psycho-Pedagogical Commission of the I. C. C. B. and which should be pursued and elaborated.

I. TEACHING OF RELIGIOUS DOCTRINES

Whatever the intrinsic value and transcendentalism of religious doctrines may be, they remain liable to corruption or distortion in the minds of believers. An esoteric attitude that refuses to teach religious doctrines to the simple-minded because of their childish and magical emotional reaction to religion, would not be in conformity with a Christian viewpoint and, in particular, with that of the Catholic religion where the very term indicates that it is a religion intended for all men.

The Catholic Church feels, and reasonably so, that believers of this category should not be removed from its fold, that this simple, infantile type of religion has its value, and that it gives those who adhere to it great moral assistance, even if they turn from Christianity. This kind of Catholicism which is that of a child or adolescent can only be practised if the environment sustains the individual, which is the case of a child brought up in the Catholic faith in a family setting. But, however incomplete or fragile such Christians may be, we could not possibly consider of refusing

to give them a religious education, which is all the more useful to them seeing that they are not fully developed, even if the symbols and concrete devices indispensable when teaching the masses meet with, if not to say favour, an attitude which is still to some extent childish, as far as a great number of people are concerned.

However, it is none the less true that teaching religious doctrines with methods that are too abstract, in which too much stress is laid on the intellect and the emotional side is neglected, where the elements are presented to the child in a disorderly fashion with no attempt at a gradual development, also has great disadvantages. First of all, such an approach is fundamentally wrong, for religion is not merely a subject that is taught. We do not 'study' religion as though it were but one 'discipline' among so many others that constitute a school curriculum, and whatever 'teaching' is really done, must have but one goal, it must make the child personally acquainted with 'someone,' who is the Living God. Secondly, such an approach is a psychological error, for it leaves with the child, together with his original misconceptions which are difficult to correct, a lasting impression of some kind of 'poisoning' by some tasteless and indigestible food.

Let us go even further and say :

— It is a wrong notion from a psychological viewpoint to believe that it is a good thing to have a child memorize ideas that he cannot assimilate with the excuse that we must take advantage of the child's facility to learn by heart and accumulate notions that he will get to understand later.

— This type of teaching only gives the child a surface-coating or 'vener.' The child does not live his religion when the doctrines are presented to him in this way, but develops alongside of this teaching, which he finally rejects altogether at the age of puberty or adolescence.

— When education is conducted according to rigid and authoritative principles, religion being one of the many disciplines in the curriculum, it has been noted that the child develops a failure complex or an attitude of revolt and vehemently refuses to acknowledge either parental authority or religion, the latter being, in his way of thinking, bound up with parental authority.

— There are some notions such as they are conceived by the human mind that we can consider as 'corrupted.' For instance, the following fundamental notions: 'Father' may be traced to some frightful and false idea of early childhood, 'Mother' may

remain attached to what used to be child's idea of his mother, the notion 'Incarnation' may suffer corruption owing to improper presentation of the 'Christ Child' (this explains why certain children regress to former stages in their development) or the idea of "Santa Claus" associated with some kind of good or evil genius, or even the Passion of Christ causing a sadomasochistic attitude.

— The rejection of such notions, which are a mixture of mythology and theological teachings, is liable to involve with children a refusal to accept any of the revealed truths.

— In making the above comments, we were thinking of the 'normal' child. As for children suffering from some kind of neurosis (caused by both a mental predisposition of the child and the intricate workings of different family influences), faulty understanding of religious teachings rarely causes a development or aggravation of a neurotic condition, and for these children, the doctrinal notions of Father, Mother and the Incarnation are of a childish nature and completely distorted.

Now, of course, doctrinal notions must not be incriminated just because they are doctrinal.

— The teaching of religion must be effected and in many cases it is, in a practical and gradual manner corresponding to the psychological development of the child. The reasonable adverse criticism that can be made of religious teaching also applies to academic education. As far as Christians are concerned, this principle is illustrated by the way God Himself gave His message to humanity, practically and progressively; in the manner in which Christ, especially in His preaching, which is addressed to humanity at a time when man is deemed capable of understanding and accepting the contents of His message, which confines itself to certain limits; and, last of all, by the way the Church proceeds in its teaching, as we have already said, progressively, using concrete and living means for liturgical symbols and services. Religious education and the psychological development of the child can be effected harmoniously, so that doctrinal notions are really grasped by the child, who, understanding them, will admire and make them part of his living experience. This should be the goal, then, and it has already been attained successfully in more than one case.

— Whatever the general underlying principles that are to guide the teaching of religion may be, such education must in any

event be individual and take into consideration the aptitude of a child at a given time to receive any particular instruction.

— On the other hand, the child's physical condition and the family setting are the most important factors where mental health is concerned, and it is a great mistake to lay the blame solely on religious teaching for any temperamental or psychoneurotic disturbances that may occur in predisposed children, who are possibly victims of a faulty general education or of family troubles and complications. Some of these neuroses may present symptoms of a religious nature or they may have developed through ideas acquired in religious teaching, even if the said religious teaching was given in conformity with the rules of wholesome pedagogical principles.

— Let us go even further : the notions of Father, Mother, the Incarnation, the Redemption, etc., must normally lead to a full development of the child's mental health by fulfilling on a supernatural plane the fundamental needs of human psychology.

We may even say, if due consideration is taken of the psychological factor, that religious teaching can be of the greatest assistance to unbalanced or neurasthenic patients, if we know when to put off religious teaching to a more opportune time, or modify the methods of teaching religion to suit a given case.

That is why, with some emotionally disturbed children, religious education, which, however, we must not go so far as to use or even consider as therapeutic, has real curative effects that cannot be denied, even on a merely natural plane. Example : the beneficial effects of the notions of Father and Mother on those suffering from an abandon complex, of the Incarnation and redeeming of mankind for neurasthenic patients, etc. However, we insist, this is only true if such ideas are presented in conformity with the truths they stand for, and also if they are conveyed in a manner suitable to the psychological stage of development of the person taught.

II. ETHICS

Supernatural moral law if considered as derived from religious teaching, is not contrary to natural moral law, as we have already said. A religious educator must regard the latter as beneficial to mental health, as a way of preparing man for the supernatural moral law, without however taking for granted that the teaching

of natural moral law must of necessity chronologically precede that of Christian moral law.

We must also point out that moral training does not mean constant 'moralizing' or preaching in a depreciatory sense, that is, the kind of teaching where the educator's attitude is one of mistrust with respect to the child whom he considers *a priori* as bad and to whom he transfers either consciously or unconsciously his own way of feeling or thinking. We have already said so and we stress the point, a religious educator must consider man's natural inclinations as being normally bent towards good and more than that, as real potentialities for attaining the supernatural plane, without however disregarding the limits of human nature and its possibilities of deviation.

A religious educator could not possibly consider confining himself to these natural viewpoints, however wholesome or beneficial they may be. He must take a very definite position based on revealed facts, in order to offer the child moral laws in conformity with the religious education we refer to in the preceding chapter.

Following the same order as in the preceding chapter, we shall see, for instance, that moral law

- is too often presented in a negative way (barriers, taboos, etc.) and focused on the abstention from sexual activity ;

- is too often forced upon the individual from the outside and with threats of terrifying punishments, which are not always of a supernatural order (a masturbator is liable to be threatened with placement in a "lunatic asylum" or eternal damnation in hell) ;

- is too often utilitarian and does not lay sufficient emphasis on the development of the human being as a whole, on his emotional growth, nor on the transformation of the receiving attitude of the child to the giving attitude of the adult ;

- is too often restricted and characterized by sectarian principles, or a collectivism, which is really a collective egoism, instead of being a broad moral law leading to real universality and a truly unselfish and inner love of the rest of mankind.

What happens when moral teaching is not properly focused and is overlaid on the child's personality like a veneer is that, sooner or later, the child will reject it altogether and at the same time he will refuse to acknowledge parental authority or any substitute representative of it and that is identified with it in the child's mind, the reverse being also possible.

Another result can be the development of an attitude which is either emotionally subnormal or half-way between the restricted and broad moral viewpoint. This may cause a sudden collapse of a superstructure lacking sufficient support.

In reality,

— Christian morality is first and foremost founded on the theological virtues of supernatural faith, hope and especially supernatural love, these virtues being innate and of a positive nature ;

— religious morality must be accepted inwardly and not forced upon the individual from the outside : it must teach that sanction, either positive or negative (reward and punishment), consists fundamentally in an enrichment or impoverishing of individual or social life, and is intrinsically the result of the bad or good act committed, far more than being an extrinsic consequence ;

— the teaching of religious moral law must lead the child, and later the adolescent and adult, to transcend moral law itself in the acceptance by the inner self of a rule of life, which is essentially a law of love and justifies our considering self-denial and renunciation of evil as being corollaries of the law of love ;

— education for the development of an international civic sense must not be based on views regarding mental health which would lead to a downward levelling and the seeking of a smaller common denominator. On the contrary, in line with the Christian and with Bergson's ideas on what Bergson calls ' open ' moral law, such education must arouse and develop those qualities that will encourage and produce heroes.

III. THE SO-CALLED MEANS OF SANCTIFICATION.

These are principally, as we have mentioned above, prayer and the sacraments which we have defined.

On this subject, we must point out that prayer, contrary to the general way of thinking, is far from being merely an asking for something, and even less, some kind of business transacted with God. Prayer in the full sense of the word, is, first of all, theocentric, it is above all, unselfish praise, and seeks God's ' interests ' before those of the person offering the prayer. This is obvious if we just stop to consider the formula which Christians consider as a model for all prayer, that is, the prayer called the Lord's Prayer, or the " Our Father. "

As for the sacraments, it is equally important to stress that they are not to be considered as magical rites, and that their efficacy does not reside in the mere fact that they are conferred, but that they require on behalf of those who receive them an at least implicit faith, as well as all the more or less necessary frames of mind or intentions. For instance, it is considered that the sacrament of penance does not remit sins, if the penitent does not intend to make amends.

We shall now give a few examples of possible misconceptions and how to correct them :

— if prayer of the erotic type maintains the individual in an infantile emotional state and leads him in his delusion to project his more or less rationalized urges and build up a world of his own made up of false mysticism ;

— if the sacraments are too often received in a taking manner, and especially eucharistic communion, which, deprived of its real significance or isolated from its community aspects is conducive to self acquisitiveness and a self-complacency of the Narcissistic type ;

— if the sacrament of penance and confession which it implies are liable to favour the development of a scrupulosity as well as the tendency to retire within one's self ;

— and finally, if the sacraments are liable to provoke egocentric exploitation and fetichistic attachments.

On the other hand,

— prayer can and must be a coming out of one's self, the individual finding his impetus in an ever-increasing trust and unselfishness ; moreover, prayer is part of the context of social life and must eventually lead the individual to a state of willingness which involves oblivion, renouncement and the giving of one's self ;

— eucharistic communion implies a similar attitude : it is also part of a liturgical act, which is an offering in common that integrates and transcends man ;

— the sacrament of penance and confession must make it possible to distinguish between false and true culpability, and it is of the domain of analysis to dissolve the former, and of forgiveness to eliminate the latter ;

— lastly, the sacraments answer the fundamental need of man

for symbols and tangible evidence. His religion teaches him that these symbols, the importance of which is moreover relative, are not all of the same significance but are all equally efficacious, which does not mean that they operate in the manner of magical rites, but, on the contrary, that in order to be efficient, an inner attitude of unselfishness is required. This unselfishness is at the same time the necessary condition and the result of the profound workings of the sacraments. Under such condition, they can not but favour, at any rate, the emotional growth of the individual towards a maturity and a spirit of sacrifice which are the very criterions of mental health.

CONCLUSION

In conclusion, it can well be said that religious education is a difficult undertaking which requires tact and competence of the educator, who must not despairingly give up because of obstacles.

Substitutes for religious education and misconceptions are all the more baneful when we consider the excellent results that can be obtained with the proper conception.

Although fundamentally on an entirely different plane, both modern psychopedagogy, which is based on analytical psychology and endeavours to promote human emotional growth towards the development of a spirit of self-sacrifice and harmony of the individual with himself and his fellow beings, and the educational concept of a religion founded principally on the law of love, cannot but reasonably be conjugated. The result of this concerted action will be the attainment of mental health characterized not only by the non-existence of emotional unbalance, but by the full development of the individual as part of a world community, which enriched by the contributions of so many personal fulfilments, will more than ever make a lasting peace attainable.

The Doctrine of Divine Love

A Psychological Difficulty Met with by Catechists Among Children Deprived of Family Influence

by R. M. DONATIL-BARMARIN

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A real difficulty, perhaps not peculiar to homes for children deprived of family atmosphere, but certainly experienced in them to a greater degree than elsewhere, is that religious practice and teaching are likely to remain an exterior matter for the children.

The child does not accept God easily. God is part of the many injunctions of the daily discipline. As soon as he reaches the age for social life, the child frees himself and rejects God altogether.

There is a worse thing : in too many cases it has been impossible to instil a love of God, and a hatred of Him has been allowed to grow. It is our children's drama : empty of paternal and maternal love, they are, in addition, empty of God. And we know that while we can expect His love to compensate for the lack of many things, He Himself cannot be replaced by anything.

We shall never really help a child deprived of home influence if we fail to awaken in him the need and love of God. Having studied this problem of the religious formation of children without homes,

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particularly deficient, mental or unbalanced cases, I make the following suggestions :

God, Who is Love and Life, has given human parents the power of transmitting bodily life and He Himself animates this life. The bond uniting father, mother and child is not only a bond of blood but one of love. This natural love prefigures the divine love which has to be revealed to the child as his intelligence and sensibility received in baptism develop.

He will be open to the notion of divine love, because his mother's love for him has been his first revelation of this essential human need, even before he was conscious of it. Jesus tells us that man does not live by bread alone but by every word which comes out of the mouth of God.

For a long time it was believed that material care was the only necessity for the infant, but it is now admitted that failures in this respect are less detrimental to a small child than the separation from his mother.

The children we are considering today are all, for various reasons, separated from or deprived of their parents. Either the latter are dead — in this case the harm does not go so deep, as the child has his own way of keeping them alive in his imagination and heart — or else they are alive. If the latter is the case, and the separation is due to their unworthiness, the children experience suffering seldom expressed, but deep enough to upset their affective balance and make them unable all their lives to form a balanced and normal attachment.

Children left in the dark by a mother who goes out every night to prostitution, or who witness the misconduct of the mother who receives her ' clients ' at home, who are terrorized by a drunken father, or frustrated in their fundamental dignity because they have no father at all ; girls used by their father with their mother's approval ; these are the children who come to us and whom we must teach that God is, also, a Father and that Our Lady is a Mother...

We must remember that God is naturally identified by the child with his parents, who are there to reveal Him. His Providence is easily explained by maternal solicitude and the love of God goes without saying when the child loves and is loved on the human plane. But these ? Is it surprising that they refuse God and ask bitterly whether God is as good as we tell them He is ? What conception of divine paternity can they have, when their father, so much nearer to them, has abandoned, maltreated, defiled, them ?

It is not the mediocre pleasure of tracing an impressive picture

which causes me to put this question, but the desire to communicate my consciousness of the depth, extent and complexity of the problem of the religious formation of these children, separated from their parents, and often injured directly by them.

There are other difficulties : the most obvious are the non-formation or deformation of conscience among these children, for whom immorality, theft, cruelty, sometimes have been their daily bread.

Not only have they never been taught to do good, but all around them, has encouraged them to do evil. Their consciences are warped, their souls impaired, by the liberation of instincts because natural and supernatural love has failed to regulate, as it should, their inner equilibrium.

Is it necessary to recall the injury to the mind caused by affective traumatism, physical and mental anomalies, and the almost incurable incapacity of our little ones to attain a stability sufficient for the normal development of their personality ?

If all these elements are not taken into account or if it is found easier to ignore them, it is my opinion that it is impossible to find the way to teach these children — and for life — to know, love and serve God.

And yet I have the impression, shall I say the conviction, that the greater part of these things which our children lack, could be restored to them by infusing the reality of the divine life which it is our task to reveal, through the Sacraments, prayer, teaching, also through our presence, which should be in every Christian living fully the life of his baptism, the very presence of God. This presence of God should equally be real and felt by us in each child if we wish that the miracle should happen, from him to us and from us to him, which we witness in nature and which I call supernatural osmosis.

To believe that the religious formation of our children is easy because their intellectual level is generally low, and that it is hardly worth bothering about because they understand so little anyway, is, in my view, one of the gravest faults committed in their regard and in God's sight.

Doubtless intellectual ideas are not easily grasped by them, but that does not mean that they are impervious to fundamental truths. The knowledge of God is less a matter of science than of experience.

Let us not forget that the life of God in man has no connection with his degree of intelligence but rather with his emptiness of soul and capacity for love.

Now, nothing leads me to believe that our children are not acces-

sible to love. Our first duty is to make the way clear on the human plane by the love of the teacher communicated unconsciously to the child.

With regard to religious teaching, let it not be measured by the teacher or the taught ; let the measure be God Himself. Although its form must be made intelligible to those we are instructing, its substance must be left intact. It is the essential condition of its acceptance and fruition.

Each of our children, like every one of us, is " the only child " of the Father. To make them understand this is to facilitate their personal relations with God ; it is to give them a Father of their own ; it is to make them emerge from the heavy, impersonal atmosphere of the institute, to make them live, think, act, love, to render them responsible for themselves in the presence of God.

If God cannot be associated in their hearts with the parents who have failed, let Him not be connected with the often negative system of discipline in the institute, which encourages or aggravates by its interdictions the difficulties of character and in no way favours the inner disposition necessary to the approach of God.

It would be good, said the chaplain of one of our State Homes, if the boarders could share, as far as possible, in the parish life ; thus religious practice would not appear bound up with the observances in the institute, but on the contrary will be part of their social life. I agree with him ; if this could be managed, the child would not so easily throw off his religious obligations when he reaches freedom.

However excellent the elements of religious formation, the latter is to a great extent linked with the inner structure of the institute. It is within a certain framework that time and means must be found to give an individual stamp to the religious formation ; this raises many a problem, not the least being the acceptance by the staff of the presence and apostolate of the chaplain.

To be constructive, may I express a few desires ?

The first is, that care should be taken to give those who are called to cooperate in the religious formation of our children a spiritual, psychological and pedagogical training. In this connection, specialist catechists could be formed.

The second is that the vocation of the priest who consecrates himself to the chaplaincy and the religious formation in the homes for children without families should be recognized as a special vocation.

Thirdly, I wish that religious authorities could create a general

chaplaincy which would assume the role of direction, formation and coordination. In the Archdiocese of Malines, a general chaplaincy has been instituted for the prisons ; the chaplains attached to the State educational institutions have been invited to cooperate with the prison chaplains. This cooperation has its drawbacks ; the two apostolates are very different, and as far as the children are concerned, the slightest appearance of sanctions should be avoided.

Another suggestion is the organization of days or study sessions for the religious or lay-people attached to the institutions, with the object of bringing into harmony their individual activities.

Finally, there should be an effort to keep in touch, by way of seminars or publications, with the experiments made in various environments in the matter of religious formation of unadapted children.

These wishes seem to me to respond at least partially to the urgent need for a comparison of experiences in order to attain to a real methodology of religious formation adapted to the particular needs of these children.

If we succeed, as a first step, in creating in the souls of responsible persons a disquiet which leads them to reconsider the whole problem of the religious formation of children deprived of family, we have done something worth while.

« Thy Word is a Lamp to my Feet,
and a Light to my Paths »
(Psalm : 118 : 105)

Essay on a Multiple-Sense Approach to the Sunday Gospel

by Sister St. THOMAS, S. N. D. de N.,
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I. THE MULTIPLE-SENSE APPROACH

Our Lord aroused interest by doing things and showing things that were perceptible to the senses. He *stoops* down to *write* on the ground ; He *reaches* for the coin of tribute ; He *breaks* and *blesses* the bread.

Following our Divine Lord, apply this method of visual education to the teaching of an appreciation of the Holy Bible. Let us give the young child the '*feel*,' the physical touch, of the Bible. Let us secure a Bible that can be *held* and *handled* by the child. This should be considered a sacred privilege. Let them *see* (without touching !) a beautifully illuminated copy of the Word of God. Instruct them to *watch* the priest kiss the Missal or the New Testament after reading the Gospel. Teach them to *listen* to the Gospel when they attend Holy Mass.

II. THE SUNDAY GOSPEL

The Church has strictly commanded that her children shall be fed with the saving words of the Gospel at least on Sundays.² We can prepare them for that food by our religion lesson on the preceding Friday.

¹ See a preceding article by Sister St. THOMAS on the Mystery of our Mass in *Lumen Vitae* 1955 (2-3), pp. 399-406. — Address : Mt. Notre-Dame Academy, Reading, Ohio, U. S. A.

² Cf. Encyclical Letter, Pope Leo XIII, The Study of Holy Scripture.

First of all study the Gospel in the light of the child's mind. Is there anything in this particular Gospel that a child can understand? It has been my experience that it is only rarely that the Sunday Gospel will be entirely beyond the child of six or seven years. With preparation he will in most cases be able to follow the entire passage; sometimes only a part. In these rare instances when the Gospel used on a particular Sunday seems entirely beyond the child the following advice may be given.

“ The Gospel is full of God. Be attentive. God is speaking. Listen to Him even though you may not understand. Sometimes when Father and Mother are discussing something in your presence you listen without understanding the meaning. Do the same with your Heavenly Father. For after the Gospel is read you can say : ‘ I have heard God ’. ”

How shall we proceed when the Gospel can be understood? This preparation for the understanding of the Sunday Gospel may be accomplished in several ways :

- 1) By Narration
- 2) By Reading
- 3) By Dramatization
- 4) By Illustration

1. Narration.

The charm of a story rests always in the manner of presentation. The primary teacher should develop a desirable story technique. She is introducing the child to the Word of God. Like the wise Householder she must take from her store to give to her listeners the old things that are ageless, and the new things that shall live.

2. Reading.

Shall we read the Gospel to the child? Again experience prompts a ‘ yes ’ to this question. After telling the story read the Gospel, using the translation the child will hear on the following Sunday. “ Faith cometh by hearing : and hearing by the word of Christ. ”¹

3. Dramatization.

This is a type of learning activity that furthers retention and delights the primary child. Children are interested in *actions* in

¹ St. Paul to the Romans 10 : 17.

which they cooperate, and this very cooperation helps to impress the purpose and meaning of the *action* on the mind and memory.

These dramatizations may be : 1) The spontaneous " acting out " of a Gospel scene, without properties and scenery, but with a thorough instruction as a background ; or, 2) the carefully rehearsed " acting out " of a Gospel scene as material for a meaningful program.

The use of recitations may be mentioned here. These can perform the same service as the dramatization. For example, " The Little Man, " " The Haul of Fish, " " The Man Blind from Birth " make the Gospel live for the child. These poems and an abundance of others may be found in " Gospel Rhymes " by various authors, published by Sheed and Ward, New York, 1947.

The correlation of dramatization and recitation may also be utilized. An example of this is given in " The Night Before Christmas " and " A Favorite R, It's Religion Time. "

4. Illustration.

Have the children draw the Gospel ! Why not ? They do it with great reverence and enjoyment, and we are utilizing one more means of making the Gospel vividly clear, of making it come to Life. The illustrating of the Gospel is of great value when it is used as a follow-up assignment at some later period of the day. The children know the story. Permit them to draw a series of pictures indicated by the teacher. A series of small pictures is preferable to one large picture because the necessary sequence will make the Gospel narrative a ' movie ' for the young artist as may be seen by the following example.

The Gospel for the Second Sunday after Epiphany :

St. John 2 : I-II

1. Bride and Groom, Guests, Mother of Jesus.	2. Jesus and His Apostles arriving
3. The waiters have no more wine.	4. Mary asks Jesus to help. Jesus changes the water into wine.

The children who can read may follow the directions, drawing the pictures as indicated. For a pre-reading group explanations and repetitions will be necessary.

These pictures may be displayed on the bulletin board, thus advertising "good tidings" of the coming Sunday; the pictures may be taken home and the family prepared for the Word of God. Encourage the child to tell his parents and family that he knows the Gospel that will be read. Parents are not only pleased and proud of their child's knowledge, but their hearts, too, are being furrowed for the Seed of Salvation.

For those who would raise objections to illustrating the Gospel on the basis that the pictures drawn are grotesque and lacking in reverence, may we quote from the Reverend F. H. Drinkwater in his article "Home-Made Catechisms."

"These young children are without any critical feeling in such representations; their drawings are to some extent symbolic, to be interpreted back through the imagination; they see nothing grotesque or laughable in their own pictures; there is no irreverence in the mind of the children, and the adult observer should be careful what he says in their hearing about their productions." ¹

¹ Reverend F. H. DRINKWATER, *Home-Made Catechisms*, in *Lumen Vitae*, V (1950), 2-3, p. 422.

The New German Catechism

A Model Presentation of the Message of Salvation

by Joseph-André JUNGSMANN, S. J.

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It has rarely happened that so much time and care have been devoted, together with knowledge and experience, in the preparation of a catechism as for the new catechism approved by the episcopal Conference at Fulda in 1954, recently adopted as the "Catechism for the German dioceses" throughout Germany. It will not be without interest to glance rapidly at the story of its compilation.²

I. HISTORY OF THE COMPILATION OF THE NEW GERMAN CATECHISM

The new catechism is intended to replace the unique catechism of 1925, still on the lines of the traditional catechism which began in 1847 with that of Joseph Deharbe and tended more towards theological manuals than towards religious formation. This catechism of 1925 was adopted as a trial and was meant to be revised later. When the time came to gather and apply the results of experience, it was apparent that a simple revision would not be enough. Therefore, in 1934 the "Deutscher Katechetenverein" was given the task of suggesting a new unique catechism. A conference of representatives from all the dioceses, held in the same year at Frankfurt, drew up a certain number of conditions for the new catechism: it was to present "the doctrine to be taught

¹ See the biographical notice in *Lumen Vitae*, X (1955), p. 117. — Address: Sillgasse, 8, Innsbruck, AUSTRIA (Editor's Note).

² We reproduce in an appendix the subject index of the new catechism; in this way, the reader will get an idea of the contents and will appreciate better the Rev. J. Jungmann's remarks (Editor's Note).

in a way suitable to children " and as an " organic whole ; " the sentences to be learnt were to be less numerous and placed " in a complete exposition " with extracts from the Bible, liturgy and the life of the Church. Besides which, the catechism must not be the work of a committee, but of a ' professional. ' ¹

However, before beginning the practical work, the broad outlines of the preconceived ideal had to be defined. Under the direction of Gustav Götzl, president of the " Deutscher Katechetenverein, " a lively discussion at once began, in writing and viva voce, between theorists and practitioners, theologians and influential catechists. The results were collected in successive meetings. The study session at Hohenheim, near Stuttgart, in the Autumn of 1940, was the occasion of the first important survey ; the speeches at this meeting were collected by Gustav Götzl under the title *Auf dem Wege zu einem neuen Katechismus*, but it could not be published until 1944. The war made the continuation of the work difficult, but did not completely interrupt it. Klemens Tilmann soon became one of the most striking of the collaborators ; he was known for his apostolate among young people and his writings for them. It is he who, with Franz Schreibmayr, also of the Oratory of St. Philip de Neri, brought the work to a finish, amidst a thousand difficulties, all the time keeping in touch with the experts in these matters. Plans for the whole and for subdivisions, schemas of ideas and attempts at the final text, flowed in. In 1946/47 the first proofs of parts of the new catechism appeared ; others followed. Numerous catechists belonging to different schools tried them out in practice. Their experiences and the remarks of specialists were discussed in many meetings and at the two sessions of the ' Katechetenverein ' (1948 and 1949). The whole of the subject matter was worked upon again after 1950 ; with a view to more theological clarity, more conciseness and more fidelity to tradition. This text was again put before the public for criticism. In 1952 the text (thought to be definitive) was ready to send to the Ordinaries and the diocesan committees set to work again. The proposed work was approved in its entirety, but 12,000 improvements and modifications were suggested, all of which had to be examined. A committee was formed to undertake the definitive edition, and this was finished during the year 1953. The final difficulties had not yet been overcome, but we have now before us the finished work.

¹ *Katechetische Blätter*, LXV (1939), p. 349. The articles in this periodical give a good description of the various stages in the compilation of the new catechism.

II. THE REQUIREMENTS WHICH THE NEW GERMAN CATECHISM HAD TO FULFIL

This catechism was the object of such a prolonged process of perfecting because a partial adaptation, always necessary after some decades, was not enough. A large step forward was needed this time, two steps forward to be exact : an entire change in method, and a reconstruction of the matter in accordance with new points of view.

The new methodical idea which was sought after was only the final result of the first phase of the catechetical movement, from which came the method called " Method of Munich : " not only catechesis, but the catechism adapted to child psychology and the requirements of religious formation. The catechism was no longer to be on a framework of questions and answers which the catechist had to try to make interesting. This change was made necessary by the publication of other school handbooks as well as by the general conditions of child education. Already in some of the more ancient German catechisms a certain mitigation of the schema of questions and answers had been arrived at : Deharbe had introduced additions in small type between the questions. But it was Heinrich Steiglitz, the chief founder of the Munich catechetical method, who had a new idea. In 1916 he produced a catechism divided into lessons, very nearly the arrangement of a good catechesis, in which the passages to be learnt by heart only formed a small part of the whole, although they were the essential part. This example was followed. Already, during the war, the new French catechism drawn up by Quinet and Boyer (1938-40) was known in Germany ; the structure of it, in lessons, reached a high standard. The example was followed.¹ Opposition had, however, to be overcome and the work already begun to be continued.

The German catechism of 1955 completes Quinet and Boyer's schema in two points. While this schema begins with an example taken from the Bible and completed by some notes, in the German catechism the introductory text, an extract from the sources of the Faith, is followed by a real exposition which, in a simple and

¹ In his two books : *Katechetische Erneuerung*, Innsbruck, 1946, and *Der Lehrstückkatechismus*, Friburg, 1949, F. M. WILLAM gives a glimpse of the regressive introduction of the method by lessons in the catechisms. These writings have been the essential cause of the decision in favour of this form.

plain style, but with more detail, explains the truth in question. Next, corresponding to the French ' Répondez, ' the expression ' Überlege ' (think about it) introduces a series of questions for which the children have to find the answers. The sentences to be learnt, suggested by a question, do not cover the whole of the exposition, but only the most important points which the children have to retain.

The German catechism differs again from the French in the practical applications which follow the sentences to be memorized. While, in the French catechism, the same series of titles recurs in each lesson : for my life, prayer, word of God, liturgy, duty, works, in the German catechism it has been found preferable to give applications suggested by the subject of the lesson : only the rubric " For my life " recurs regularly. The others recur when convenient and some have been added to them : concerning Christian truths — examples from the lives of the saints — a rule of life — Christian customs, etc., which only apply to the subject of the lesson.

It was not easy to make many catechists and responsible persons understand the need for a thorough revision of a book which had been in general use for centuries and of turning it into a catechism of exposition. But it was finally realized that the latter makes a more lively appeal to the children's energies and that, moreover, not only has the catechist been given a valuable aid, but very favourable conditions have been created for collaboration on the part of the family.

A more difficult task than innovation in the method was that of a new structure of the contents corresponding to the kerygmatic revival of the catechesis,¹ and, no less necessary, the creation of a favourable atmosphere, so indispensable if those concerned were to accept this attempt at revival and extension of catechesis and catechism. The leading powers in catechesis and catechetics generally admitted that the catechism of a past age, when the substance of religion was transmitted in families and borne by the community, could remain indifferent to the various forms of formulation and disposition of the Christian truths, and even borrow the system of theological treatises which isolate each thesis. But it is now recognized that education, the religious instruction of children and Christians generally in a laïcized world, calls for new methods. The catechesis and consequently the catechism

¹ On this point see especially F. X. ARNOLD, *Dienst am Glauben* ; also the articles by J. HOFINGER and the author in former issues of *Lumen Vitae*.

must above all proclaim the Good News, entrusted by Christ to His Apostles ; its component parts and the important passages must be so presented as to form a picture of the whole both attractive and imposing : the picture of the greatness and the love of God, Who bends down to us and draws us to Himself, the picture also of a life responsive to the divine mercy.

A primary need was that of avoiding a division between the exposition and the doctrine, as nearly all the German catechisms did (but not only they). The traditional presentation usually involved an exegesis of the Creed, ending with the doctrine on the Church ; next came the commandments according to the decalogue and, finally, in a separate section, the doctrine on grace and the sacraments. In this system, grace and the sacraments remained isolated concepts which, in consequence, could be considered as aids in keeping the commandments, but hardly at all as a participation in the divine life brought by Christ. The new catechism reestablished this relationship. Having regard to the three years of the higher primary grade (10 to 13) during which the catechism is to be taught, the matter had to be arranged so as to correspond to these three years. Thus in the first and second parts (for the first and second years) the subject is " God and our redemption " and " the Church and the sacraments " ; and only in the third part (for the third year) come the lessons on " life according to the commandments of God. "

The Apostles' Creed now became the background of the whole catechism. The article on the " forgiveness of sins " not only indicates in a general way the existence of such forgiveness, but develops the doctrine of baptism and the sacraments. Then only is morality commented upon. A shorter part on the Last Things constituted a summary and a conclusion, apropos of the two last articles of the Creed : " carnis resurrectionem et vitam aeternam. " Our ultimate destiny does not only depend on divine grace, but also on free will, man's moral behaviour. Thus the Creed is like the cement of the whole of Christian doctrine.

III. PRESENTATION OF THE DIVISIONS, SUBDIVISIONS AND LESSONS OF THE NEW GERMAN CATECHISM

Introduction. — These lessons on the Last Things do not end with the Last Judgment and Hell, but by two lessons on " the renovation of the visible world " and " the kingdom of God in His glory. " The beginning of the catechism echoes this conclusion.

The catechism does not begin any longer by the enumeration of our duties towards God, but by a reminder of what God has given us. The first sentence runs thus : " It is a great happiness for us to be Christians. " Next come three lessons treating of the greatness of our vocation, of the Faith which the Church teaches us, and the Good News of the Kingdom of God. This last lesson comes as a perfect chord marvellously introducing the melody which is to follow.

First Part. — A purely philosophical instruction on God is not given with the definition of His nature and the enumeration of His attributes ; from the beginning theological doctrine is used, based on the divine action. This exposition begins with the lesson " God speaks to us " and continues with lessons on the providence of God with regard to us, His holiness, wisdom and love. After this subdivision headed : " Concerning God, our Heavenly Father, " there is a sort of definition in the 15th lesson, called " God infinitely perfect. " In the whole of this section, the Blessed Trinity is only mentioned in passing. It is dealt with expressly at the end of the first part, after the lessons on Christ and the Holy Ghost, in this imitating the liturgical year. In our time, we cannot avoid speaking explicitly of the way by which human reason arrives at God ; it is the role of the 6th lesson : " God makes Himself known through the created world. "

In the introduction, and wherever mention is made of God Who speaks to and loves us, attention is drawn to Christ. After a subdivision dealing with the creation of the world, the Fall and the promise of a Saviour, some decisive chapters follow telling of Him and the work of redemption. Here again the inductive method is emphasized : before the theological doctrine of the two natures, in three lessons we are told of the Lord's life on earth : His message of the kingdom of God, His teaching, His devotion to the Father and His compassion for men. The lesson on the work of the redemption proceeds from the exterior to the interior reality signified, for instance, from the refusal of the Jews and the voluntary death to the liberative meaning of these events (lessons 29-31). Again for the glorification of the Lord, the facts are presented not only in their external reality but as the consummation of the work of salvation ; the value of each event for salvation is shown, the insertion of a new life in us by baptism, the commencement of a new creation. The action of the Holy Spirit in the Apostles, in the Church and in us, to which is connected the doctrine of

grace, forms the conclusion of the first part, of which the final point is the lesson already mentioned on the Blessed Trinity.

Second Part. The second part, dealing with the Church and the Sacraments, is organically linked with the first. The Church is not only presented as being founded by Christ, but also as the fruit of His redemptive passion and as His Mystical Body. The pupils have been prepared for this teaching by the way in which the redemption has been treated. In this way the great theological and pastoral aim is achieved : that of making the Church appear not so much as an institution for salvation administered by the Pope, the bishops and the priests, as the people of God assembled by Christ. However, all necessary attention is given to the ecclesiastical hierarchy, which is the subject of seven special lessons. Here again union with Christ is insisted upon, the power of Christ being perpetuated in the Church, and this is done by proceeding from the action to the being, the exercise of the function to its essence. A special lesson is devoted to the missions ; another deals admirably with the subject of " The Church celebrates divine worship. " In the same sense, in speaking of the foundation of the Church it is stated that " Jesus has founded His Church so that it may glorify God and lead men to eternal beatitude. "

It seems to us particularly well chosen that in this second part the subdivision dealing with our sanctification begins with baptism. The necessary facts concerning the sacrament itself lead naturally to the new man born through baptism. The new life received is developed in several lessons on faith, hope, charity to God and our neighbour and the imitation of Christ ; another series of three lessons speaks of prayer, in which the new relationship with God is expressed.

The other sacraments are studied in the usual order, as the diocesan committees desired, but, as far as possible, each sacrament is inserted in the period of our life to which it belongs. That is especially to be noted for the sacrament of penance. Four lessons on the dangers which the new life incurs (temptation, mortal sin, venial sin) and on the virtue of penance, form the introduction. Remarkable, also, is the way in which the Person of Christ remains the centre of the whole complex of Christian doctrine ; each time that a question is asked on the effects of the sacraments, Christ is referred to : What does Christ do in the sacrament of penance ? What does Christ communicate by the ordination of priests ?

The doctrine on the Eucharist has been drawn up with very great care. The particular aspects — mass, communion, reservation

and adoration — are, more than usual, united to one another, by the fact that ‘Eucharist’ means precisely Holy Mass. The lesson on the institution is followed by a special lesson: “The Church celebrates the Eucharist,” which in its turn leads to the subjects of sacrifice and communion. Naturally, sufficient time is given to the liturgy of the mass. An appendix is devoted to it; printed in small type, it concludes the teaching on the Eucharist. The liturgical year is the subject of a special lesson: “Holy days and seasons,” coming after the third commandment of God; the exposition on the paschal cycle is very enlightening.

The liturgy therefore forms the subject of the catechesis at certain times; but the important fact is that in the new catechism it is inserted in the actual method of the catechesis and in each catechesis in particular. The French catechism, by Quinet and Boyer, created a similar precedent, affecting each lesson. Here, not only in each lesson, but wherever the subject allows of a mention, we are directed, in the applications and usually under the title of “Extract from the life of the Church”, to a custom, a feast, a prayer, a ceremony, in which the corresponding teaching finds expression.

Third Part. — In the third part “Life according to the commandments of God” the danger, so often regretted, had to be avoided, of clinging to the decalogue of the Old Testament, with a morality hardly in conformity with the spirit of the New. The new catechism, to give it its due, has happily avoided this danger. The decalogue has been retained as the base for the expositions, because it constitutes a help to the memory for the examination of conscience. But it is preceded by three lessons: the first deals very simply with the order of creation, by which God manifests His will to us; the second, with the ten commandments which Christ has confirmed but perfected by the commandment of love; the third, on conscience, which constitutes the final norm, but which only arrives at sane judgments by formation according to the divine law. The lessons remain faithful to this conception; the title of the lesson dealing with each of the commandments nearly always alludes to the values protected by the commandment. For instance, at the fifth commandment, the lessons are headed: our body and our corporal life; our spiritual aptitudes and faculties; work and vocation; care for our eternal salvation; the body and life of our neighbour; care for his eternal welfare. Thus the ideal of the Christian is traced. The list of corresponding sins keeps its preciseness, but only forms the obscure background against which the luminous picture of

Christian efforts to acquire the virtue stands out clearly. Even the sentences to be learnt seldom contain enumerations of sins ; they give rules for Christian behaviour, expressed in words borrowed from the Bible.

IV. REMARKS AND CONCLUSIONS

These reflections are sufficient to show the real progress which the new catechism displays from the point of view of the theological-kerygmatical structure of the contents. However, we may note that in many ways compromise has had to be made with ancient tradition. " There is a good deal of water in the wine " of the early projects and also in that of the first printed proofs. Yet when we compare these first projects with the text, modified by the decision of the diocesan committees and with the text adopted in the official edition of 1955, we must recognize that many changes in favour of tradition have proved to the advantage of the catechism ; for instance, fidelity to traditional lists like those of the sacraments and the commandments of God, was in the interest of continuity. In other cases, it is questionable whether the changes have been for the better or if, on the contrary, they have not to a certain extent been detrimental to the general schema : for instance, in the teaching on the mass, where, among others, the offertory, consecration and communion are again given as the principal parts ; also in the introduction, where it might be thought that the Church as the guardian of the Faith (second lesson) is provisionally sufficiently represented by the catechist and that the reflection on faith and its sources is sufficiently expressed in the doctrine of the Church. The teaching concerning the communion of saints no longer reveals the great family of God, in which we are the children of the heavenly Father and form here on earth a holy community, an idea on which the Roman catechism insists. Another change was to abridge the introductory text of each lesson ; more, in many places where it is taken from the Bible this text does not seem meant first to present the truth intuitively like the French catechism does, but rather serves a theological intention, that of proving that the doctrine is taken from divine revelation. However, these things are of little importance with regard to the whole. We must admit that in presence of so many different opinions, it was prudent, in case of doubt, to avoid going too far from the traditional ways.

A word as to the pictures, by Albert Burkart. As in the French catechism of Quinet and Boyer, each lesson has here its picture and in the two catechisms they are inspired by the text : apropos

of the mission of the Apostles, we see, in the four corners of the page, the Apostles going forth over the world. But these pictures, in a rather rough style, speak less to the heart than to the creative imagination of the children; they are uncoloured. However, the more one looks at them, the more meaning we find in them. With intention, the author has not tried simply to reproduce the Gospel facts, but, besides numerous symbols, he gives scenes in which an aspect of the Christian life and doctrine is shown. The Christian, the Church, the man of today, continually recur, in the radiance of the divine mysteries.

Altogether, this little book represents a great achievement. When we hear it stated regretfully that the questions raised for the last two decades on the matter of real preaching, and the kerygma of the Church, have become almost forgotten and failed to bear any noticeable fruit, we can now show this catechism which the German episcopate has given us. The Catholic doctrine resounds again as the Good News and Christ returns to the heart of Christian preaching and teaching.

Contents of the new German Catechism

INTRODUCTION

1. The riches of our vocation and our task on earth.
2. The Church is the guardian and the mistress of our Faith.
3. The Good News of the Kingdom of God.

FIRST PART

GOD AND OUR REDEMPTION

God, our heavenly Father.

4. God speaks to us.
5. God is true and faithful, eternal and immutable.
6. God makes Himself known through the created world.
7. God looks after us.
8. God is omnipresent and omniscient.
9. God is holy and just.
10. God brings good out of evil.
11. God leads us to salvation through suffering.
12. God is omniscient and almighty.
13. God is merciful to sinners.
14. God is love.
15. The infinitely perfect God.

The creation of the world, the Fall and the promise of redemption.

16. God created the world.
17. God created the angels.

18. God created men.
19. The first men sinned.
20. The consequences of original sin for all men.
21. God promised redemption.

Jesus Christ, our Lord.

22. Jesus Christ has proclaimed the Kingdom of God.
23. Jesus Christ taught men.
24. Jesus Christ lived entirely for His Father.
25. Jesus Christ had pity on men.
26. Jesus Christ is the Son of God true God.

The Incarnation, Passion and glorification of the Saviour.

27. The Son of God became man.
28. The Mother of the Saviour is the Blessed Virgin Mary.
29. The Son of God was rejected by the heads of the chosen people.
30. Jesus Christ accepted death on the cross.
31. Jesus Christ delivered us by His death.
32. Jesus offered on the cross a sacrifice of infinite value.
33. Jesus Christ descended among the dead.
34. Jesus Christ has risen from the dead.
35. The resurrection of Jesus rests on sure testimony.
36. Jesus Christ has ascended into heaven.
37. Jesus Christ is our Lord.
38. Jesus Christ will come again.

The Holy Spirit and His work.

39. The Holy Spirit descended on the Apostles.
40. The Holy Spirit is God like the Father and the Son.
41. The Holy Spirit works in the Church in different ways.
42. We are enlightened and strengthened by the Holy Spirit.
43. We are sanctified by the Holy Spirit.

The mystery of God in Three Persons.

44. The Blessed Trinity.

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The Foundation and Structure of the Church.

45. During His public life Jesus Christ began by the foundation of the Church.
46. By His death Jesus Christ merited the life of the Church.
47. Jesus Christ finished the foundation of His Church after His resurrection.
48. The Church is the Mystical body of Christ.
49. The sacred hierarchy of the Church.

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50. The Church preaches and teaches.
51. The Church takes her teaching from the Bible and oral tradition.
52. The Universal mission.

53. The Church celebrates divine worship.
54. The Church administers the holy sacraments.
55. The Church blesses and consecrates.
56. The pastoral duty of the Church.
57. The care of the Diaspora.
58. The one true Church.
59. The Communion of Saints.
60. Mary is our mother and our queen.

Our sanctification by baptism.

61. Conversion.
62. Administration of Baptism.
The solemn Baptism of children.
How to administer Baptism in case of need.
63. Baptism is the source of new life.
64. Faith.
65. The life of faith.
66. Hope.
67. Charity towards God.
68. Charity towards our neighbour.
69. The imitation of Christ.

Prayer.

70. Jesus teaches us to pray.
71. How we ought to pray.
72. The times of prayer.

The sacrament of Confirmation.

73. The administration of Confirmation.
74. The grace of Confirmation.

The Holy Eucharist.

75. Jesus Christ instituted the holy Eucharist.
76. The Church celebrates the holy Eucharist.
77. In the celebration of the holy Eucharist the sacrifice of the cross becomes present.
78. In the Eucharistic meal we receive the Bread of eternal life.
79. The reservation and adoration of the holy Eucharist.
What we ought to know about the celebration of Mass.

The dangers which threaten the new life.

80. Temptation.
81. Mortal sin.
82. Venial sin.

Penance and the Sacrament of Penance.

83. The virtue of penance.
84. The Sacrament of Penance.
85. The reception of the Sacrament of Penance.
How we receive the Sacrament of Penance.
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87. The Sacrament of Extreme Unction.

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88. Holy Orders.

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105. Holy days and seasons.
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107. The society of men.
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- 128. Heaven.
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- 133. The end of the world and the resurrection of the dead.
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- 135. The renewal of the visible world.
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APPENDIX

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The Missions, a Subject of Religious Instruction in the Last Primary Year

by Klemens TILMANN ¹

Among the subjects which it is advisable to include in the religious classes towards the end of primary education, that of the missions is one of the most up to date interest. It is also one of the most fruitful from the religious point of view. It is particularly suited to the psychology of children of that age, interests them intensely and arouses their enthusiasm. In our times, particularly, when a struggle has begun which will decide what conception of the world the majority of men will adopt, the knowledge of the world of the missions is so important and so fundamental, participation in the dynamic development of the Church so decisive, that missionary knowledge has become an integral part of the elementary religious formation of children and young people.

So the questions arise, what to teach and how to teach it. The missions must be talked of with enthusiasm and a certain feeling of co-responsibility ; otherwise the instruction will lack objectivity from the beginning and miss an excellent opportunity of arousing religious sentiments.

But the subject is vast and the choice difficult. Wherein lies the essential ? What can children of 13 to 14 assimilate ? What general ideas should they retain from the various stories they are told ?

It is our intention to try to point out in what the matter consists

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and to arrange it systematically. The number of hours to be devoted to this instruction cannot be always determined, as much knowledge will be transmitted in occasional talks, in the form of stories, examples, narratives, chats. This form of occasional instruction seems suitable for such fluctuating and day to day information. The programme given below takes about five hours, not counting the time taken by a detailed account of the lives of great missionaries ; these, by the way, may be dealt in with reading or evening gatherings.

To introduce his subject, the catechist should have a sphere of the world and begin with the question : “ What strikes you when you look at this globe ? ” Some will mention a desire to see the world, for adventure stories, world trade, war and politics. “ As for me, ” the catechist will say, “ Another thing strikes me, here is the place where men prepare their eternal happiness. It is probably the only place in the whole universe. And all men are here for this purpose. Where did God put Himself in touch with the world to draw it to Him ? Where is Palestine ? How is it going on ? ” Without dwelling on this last question, the catechist will pass on to the first group of questions :

1. *Present situation of the Missions.*

- a) Which countries are closed to missionaries (Find them on the map). Why ?
- b) In which countries where missionaries are working is the entrance of new missionaries forbidden ?
- c) In which countries are there most Catholics ?
- d) What is the percentage of Catholics in the world ?
- e) Which are the most fruitful mission lands ? (give information).
- f) What countries present the greatest difficulties ? (give information).

2. *What does the present opposition to the Missions consist of ?*

Why have we not yet succeeded in winning the whole world to Christ ? Besides communism, which tries to destroy the missions, mention and illustrate by concrete examples : the spread of Islam : the spread of a dissolvent Western civilization on the heels of commercial development, the all invading industrialization in the hands of ruthless capitalism, the cinema, the press. Further, let us speak of world-wide Protestantism, not forgetting that it is a divided Christianity which is presented to the peoples awakening to progress ; the American sects, and, finally, the appalling ignorance and indifference of Catholics.

3. *Why and how is the Gospel preached ?*

- a) *Why.* The glory of God, the mission of Christ, require that all should

know and recognize God, hear His Good News, experience His love ; all must become one in Christ. The essential duty of the Church is to spread : God wills that all men should be saved.

b) *How*. Here can be described, for instance, the foundation and equipment of a missionary post and the best means of preaching the Gospel : conversation, visits to homes, catechesis, preaching, worship, hospitals, medicine for the poor, maternity clinics, children's homes, schools, the training of lay catechists, the lay apostolate, the press, the struggle for the social rights of natives, Christian trades unions, etc. Then the inner forces at work : the exemplary lives of Christians, the witness of their words, prayer, the shedding of their blood in China, etc.

c) Here the following subject can be brought in : *What leads the pagans of the present day to come to us ?* What truths of the Faith bring the greatest happiness ? What should be taught those who ask for baptism ? (This question leads the way to active participation by the children ; a more thorough study of the Christian truths and a new way of looking at them). Why should there be 4 years of preparation for baptism ? What else do we require ? And you ? And we ourselves ?

4. *Famous missionaries.*

Besides the missionaries of their own countries, the children should know something about the following : St. Francis Xavier, St. Peter Claver, Adam Schalh, Pierre de Smet, Damien de Veuster and some of the women missionaries.

5. *The missions and the mother country.*

a) Some missionary Orders and their principal houses ; the training of missionary priests and of Sisters ; how to enter a convent. The possibilities for lay missionaries. The chief missionary periodicals.

b) How can we help the missions ? Prayer, collections, recruiting (the history of the missions or of the diffusion of Christianity is reserved for the course of Church history given in the secondary schools).

Within the limits of the above programme it seems possible to teach the children at the end of the primary grade the most important things concerning the mission without prejudice to other more important subjects. But the essential element : enthusiasm for the mission and an idea of missionary responsibility, can hardly be sufficiently developed in these five hours. Like the teaching of prayer, they must be one of the aims of religious instruction and find an echo in the other branches of school teaching and as a rule will only be implanted through out-of-school activities.

With regard to the higher and lower grades of secondary educa-

tion, a similar programme of missionary instruction is advisable. In the higher classes, the subjects grouped above can be developed more thoroughly. It would be useful to glance over the great religions of the world and their relations to Christianity. What they have to offer man ; the superiority of the Christian over the pagans who belong to them ; the cause of the rapid spread of Islam ; the methods of the Soviet in their attempt to conquer the world ; the teaching of dialectic materialism ; the way in which coloured students are treated in our universities ; the propitious moment for discussion with men professing another conception of the world from our own, or another religion, and the way to enlighten others as to our Faith, and inspiring them to enthusiasm for it ; what the Christian has to give to others. Further, one could speak of the importance of apologetics and the parallel objective power and inherent light in a truth, of the personal testimony of a life lived in public, of disinterested love, of prayer. Moreover, children of that age ought to have a better knowledge of the world situation, the activities of forces opposed to the missions, the elementary education of primitive peoples organized by Unesco, education which is for the most part in the hands of liberals or men indifferent to religion. Other subjects could be : the global conception of Catholicism, knowledge of missionary strategy, missionary geography, the attitude of the Christian doctor or technician when he arrives in a mission land. The conception of missionary life and its practice in the mother country, tolerance, proselytism and witnessing for the truth by word and act.

This matter derives such importance from its great intrinsic value and its influence on our attitude that it should be dealt with each year for a few hours, or in some occasional talks. Thus, a serious gap in the religious formation of our young people would be filled and the Christian idea of life would acquire a marked development.

Music and Religion in India

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India is more than a country. It is a whole sub-continent with a multiplicity of languages, religions and cultures. It is natural therefore that the main traditions of her ancient art should have developed unevenly according to the lingual, religious and cultural background of the different regions. Thus, Indian music is not one single system but a general name for several schools of varying individuality. For one who is acquainted chiefly with one particular school of music, it is difficult to give a precise and complete view of all the different schools that exist in India to-day ; but here is an attempt at finding out at least the general characteristics and trends of these different systems. This article points out the part played by Indian music in the religious life of the people and discusses the possibilities of its development as a powerful vehicle of Catholic teaching, instruction and worship in India.

I. THE MUSIC OF INDIA AND ITS PLACE IN THE LIFE OF THE PEOPLE

Sangita is the name that Indians of old gave to their music. It means a perfect and harmonious synthesis and interplay of song, instrument, dance and expression. Music was considered as a divine art in the sense that it was studied and practised not for professional purposes, not only as an art for art's sake, but as a means to attain Moksha or salvation. The earliest historical references to Indian music, and the detailed expositions of its theory and practice are found in the ancient works of Sanskrit and Tamil literatures written at least three or four centuries before Christ.

The soul of a nation is revealed through the medium of its

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art and culture. Music is one important medium of understanding not only the life and manners of a people but also their civilization, their culture and religious beliefs. India, perhaps more than any other nation, has sought to embody all its ideals, aspirations, dreams and emotions in its music, drama and dance. The Indian concept of the art of music is essentially spiritual. The spiritual element dominates and influences the finest and the best of classical Indian Music. The greatest musicians of India like Haridās and Thyāgarāja ¹ for instance, were saintly men who devoted their lives entirely to the service of God and music.

The Music of India is broadly divided into Hindustani or North Indian and Karnatic or South Indian music. Though these two main divisions differ in some technical details, there is a fundamental unity of background, spirit and religious inspiration. Perhaps the most distinctive characteristic of Indian music is the melody. It is purely melodic in the sense that it neither depends on, nor implies harmony. Whereas in western music harmony affects the very structure of melody and it is almost impossible to conceive of pure melody without the implications of harmony.

The basic elements, the soul and body, as it were, of Indian music are the Rāga and the Tāla. *Rāgas* ² form the basis of all melodies. A rāga is a combination of continuous notes with a distinctive melodic type or mould. The modes of the Plain-chant or the Persian maqam come very near to it. According to a classification which dates from the XVII century, there are seventy two principal septatonic rāgas and a greater number of derivative rāgas, some pentatonic and some hexatonic. The rāga system is the gift of India to the melodic music of the world. It has explored all possibilities of a purely melodic system and is so comprehensive and complete that it is almost impossible for any human

¹ ... *Haridās Swami* was a Hindu saint and a great musician who lived at Brindāban (North India, the centre of the Krishna cult, during the reign of Akbar, the great Moghul Emperor (AD. 1542-1605). Haridās was considered one of the greatest musicians of his time. Tan-sen, the celebrated singer of Akbar's court was one of Haridās' pupils.

Swami Thyāgarāja (1759-1847) of Tanjore (South India) is the greatest religious composer and singer of the classical Karnatic music. His charming Kirtanas which are still sung all over the South are the outpouring of religious devotion. He was a creative musical genius and his compositions mark a definite advance in South Indian Musical development.

² ... *Rāga* means 'feeling' or 'passion', for it is capable of creating in man the conditions and emotions it represents. That is why musicians have classified the rāgas according to the different feelings they arouse in us and according to the time and season in which they have to be sung or played.

genius to conceive rāgas that will not come within its ambit. *Tāla*¹ is the rhythm of Indian music. It is the development of the prosody and metres of Indian poetry. There are seven principal tālas and each one of them admits of several varieties and thus we get all possible combinations of rhythm, for example, 4-2-2 ; 3-2-4 ; 5-2-2 ; etc. All these rhythmic varieties are possible in Indian music because it is not forced to accept the symmetry of rhythm which harmony necessarily requires.

Kinds of Music : In the course of its long history, Indian music has developed into several branches, viz, art music, sacred music, dance music, opera and folk music. There is no clear-cut distinction between these divisions, for music is so intimately interwoven with dance and drama that it cannot be easily separated from them.

Art music comprises the technical and classical types and is reserved to the students and professional artists. It is taught in schools and colleges of art whence hundreds of young men and women of India graduate with music degrees every year. Classical music is performed in great style and dignity in public halls, palaces and private homes on occasions of great social and religious importance.

Sacred Music is a species of applied music where the words play an important role and the music is merely a vehicle for the better expression of ideas and sentiments enshrined in these words. The music of these hymns and canticles is simple, appealing and above all devotional. Indian music is so intimately connected with religion that there is hardly any Hindu worship or festival in which some part is not assigned to music. Music has always been one of the most attractive and the most effective ways of leading men to God. Some of the best religious works have been set to sacred music and are sung daily by thousands of devotees in temples, homes and public platforms. Thus, for instance, the development of the Bakti cult under Chaitanya (1485-1533) in Bengal, Tukaram (1608-1649) in Maharashtra, and Manickavaccagar (10th century) in Tamil Nad was accompanied by a great revival in sacred music ; for these religious reformers used music as the vehicle of their teaching.

¹ ... *Tāla* means clapping of hands, for the clapping of hands is much used to indicate time. Besides, there are many rhythmical instruments like the drums, bells and small cymbals which serve as necessary accompaniments during a concert.

Dance Music. Dance is a dignified art in India. It is governed by the same strict rules of rhythm as music. If the rhythm of Indian music is difficult, that of Indian dance is much more intricate and subtle, but nevertheless very attractive and graceful. It is beyond the scope of this essay to go into any detailed analysis of this art. The most important schools of dance are : the Bharata Natyam of South India, the Kathak dances of Upper India and the Kathakali of Malabar. The Bharata school probably represents the purest and the oldest form of Indian dance. Though it originated from the temple, it is nowadays presented as a cultural entertainment. It is generally executed by one single dancer and the sung music forms a commentary on the dance. In the Kathak school, the role of the drummer is especially important. The drummer anticipates every step of the dancer and the result is like two musicians playing in unison, the bells of the dancer's feet synchronizing with the beat of the drums. Abhinya — (gestures and facial expressions) — is a highly developed element in this dance. The Kathakali which literally means 'story-play' is the most dramatic form of Indian dancing. It employs many dancers and many types, acting out themes drawn from the old Sanskrit epics like Mahābhāratha and Ramāyana¹. The Kathakali is as masculine, full of vitality and excitement as the Bharata dance is subtle, lyrical and graceful.

Folk Music : India is a land of folklore and it is the privileged possession of the Indian villages. There are varieties of folk music and dance found in almost every part of India. The poetry and rhythm of its music are simple and charming, powerful and expressive. There is not a theme of Indian village life on which verses have not been sung and dances performed : The birth of a child, the death of a dear one, ploughing, sowing and reaping in the fields, drawing water from the well and grinding corn at home, all have their appropriate music and dance. Thus, folk music and dance serve not merely a recreational and aesthetic purpose, but are also integrally related with the manifold aspects of social life and are a living and dynamic expression of the culture, thought and religion of rural India.

¹ Mahābhāratha and Ramāyana are the two great Sanskrit epics of ancient India. The former tells the story of the struggle between the Pāndavas and the Kauravas ; the latter relates the story of Vishnu's incarnation as Rāma.

II. FUNCTION OF INDIAN MUSIC IN THE RELIGIOUS INSTRUCTION OUTSIDE THE CHURCH

One of the latest pronouncements of the Holy Father, Pius XII on the question of missionary adaptation, is the expression of the wise policy of the Church through the centuries: "Let not the Gospel, on being introduced into any new land, destroy or extinguish whatever its people possess that is naturally good, just, or beautiful."¹ In fact, the Church far from destroying the different national cultures, arts, customs and traditions, has graciously accepted, sanctified and assimilated them into her own living structure.

India can rightly be proud of her ancient civilization and her highly developed culture and arts. When she accepted Christianity she assimilated it into her own personality by adapting its external manifestations to the background of her culture, tradition and art, keeping however the essential belief and practice of Christianity intact. This is a natural process, and yet it is within the revealed purpose of God who wishes all nations to come to the knowledge and love of Christ through the media of their culture, art and traditions. In the realm of music, dance, and drama, the Catholic Church in India has followed the same policy of adaptation. She has used and is still using the treasures of her art, as the attractive and powerful means of proclaiming Christ's message.

1. *Music and Poetry.*

India is mostly made up of villages, and most of our Catholics, — with a few exceptions — live in rural areas. People in these areas are generally accustomed to religious festivals and dramas, chanting of the epics and puranas like Rāmāyana and Mahābhārata, recitals of historical ballads and war-songs that last nearly the whole night. These epics and ballads often include not a few absurd fables and even obscene details concerning the adventures of the gods and goddesses, and the exploits of kings and heroes of old. The early Christian missionaries of India realized what a fascination the singing of these poems exercised over the Hindu minds and so they were inspired to compose christian epics and puranas as a counterattraction for their converts. The

¹ The Encyclical "*Evangelii Praecones*" on urging greater missionary efforts. Cfr A. A. S., 1951.

most outstanding missionaries who have done works of lasting value in this field of apostolate are Fathers Thomas Stephens, S. J., and Constantius Beschi, S. J.

Fr. Stephens, S. J. (1549-1619), the first English missionary in India, wrote the "Christian Purana" in the Marathi language, a poem of 11,000 stanzas, about the coming of Christ into this world and His work of redemption. It is considered to be a literary masterpiece even by the non-Christian Marathi scholars. This great poem was chanted not only in churches but also at homes and out in the fields by old and young. When Dr. Buchanan in 1801 found his way to the Catholic hamlets of Kanara, he noted how prayer combined with musical recitals from the Christian Purana consecrated every family gathering of the Christians.¹

Fr. Constantius Beschi, S. J. (1680-1747), the great Italian missionary and Tamil scholar of the Madura Mission, wrote his 'Thembavani' (the unfading garland), an epic poem of about 14,000 lines in honour of St. Joseph, probably the greatest work ever written in any language in honour of that saint. "For richness and beauty of expression, for elegance and popular treatment, and genuine poetic conception, Beschi's work equals any Tamil classic, whereas in nobility of subject and ideas it surpasses them."² Another great poem of his is "Quitteri Ammanai", the life of St. Quitteria of Portugal, Virgin and Martyr. It is written in a popular metre of the nature of the ballad, with a lilt which makes it easy to sing and commit to memory. His "Thirukavalur Kathambagam," a poem in honour of Our Lady, was written expressly for the purpose of singing during the long pilgrimages to the shrines of Our Lady, after the example of the Saivite and Vaishnavite devotees. Thus, Fathers Beschi and Stephen presented the Catholic religion in forms of lasting beauty and glory, in a style that was attractive and popular and in a manner that was at once Catholic and Indian.

In our own times and in the past few generations new methods of popular apostolate have been adopted. Group singing of Gazals, bhajans and kirtans have become a great attraction and pastime for our people in the villages. These are didactic religious songs explaining the doctrines of our faith couched in a simple language and set to popular music. The works of Fathers Liguori, O. F. M.,

¹ Fr. Thomas Stephen S. J., by George SCHURHAMMER, S. J., in *The Month*, April 1955.

² Beschi, the Tamil Scholar, by Thomas SRINIVASAN, I. C. T. S. publication.

and Kerketta in Hindi, of Vedanayagam Pillai in Tamil, and of Narayan Vaman Tilak in Marathi come under this category.¹

One of the easy and popular methods of imparting religious instruction to the young is by means of folk-songs and dances. The entire body of Christian doctrines is written in rhythmic verses and set to simple, catchy and delightful melodies, and children are taught in schools and catechism centres either to sing them in groups or to sing them while they perform appropriate folk-dances. These are called Kummi and Kollātam in the Tamil language. Father Santiago's "Vedobadesa Kummi" is the best example of such catechetical songs.

Kathas and Kalachepams are some other methods of narrating biblical stories, lives of saints and other religious anecdotes through poetic and prose narrations punctuated by appropriate songs on the subject, sung either by an individual or by a group of singers. There is a great revival of this method in India especially in Tamilnad and Malabar.

A well educated Hindu Pandit recently told one of our missionaries: "Through the bhajans and kirtans², your Christian message will reach the soul of the people and will penetrate into houses where *your presence* would not be possible." Yes, music and poetry have a special appeal to the Indian hearts. It was through these media that the Hindu religious reformers of the 16th and 17th centuries spread their doctrines to the masses, and it is through these that the social and cultural education programme is carried out and the community and national extension projects of India are given wide publicity to-day.

2. Drama and Dance.

The Indian drama is so interwoven with music and dance that it is difficult to separate them from one another. Attempts at

¹ 'Ish-Kirtan' by Fr. Liguori, O. F. M. Cap., is a book of Christian songs set to the old popular melodies of North India.

² 'Prashnottar Git' by Fr. John Kerketta is a collection of songs in the 'Adibasi' style of Chotanagpur.

'Sarva Samaya Kirtanaigal' by Vedanayagam Pillai, is a book of songs to be sung for various occasions. It is used both by Christians and non-Christians alike.

'Abhanganjali' by Narayan Vaman Tilak, contains beautiful Marathi songs about the life and teachings of Christ.

² *Bhajan*: is a favourite form of religious musical recital, in which a choir sings after a leader, accompanied by an orchestra.

Kirtan, in North India, is a religious dramatic poem sung by a soloist, each verse being repeated by a chorus. The singing occasionally gives place to recitation, dancing and instrumental interludes.

imparting the true Christian spirit to our people through religious plays have proved very successful. A number of religious plays exist and are staged on great festive occasions of the year. The plays are attended not only by a large number of Christians but also a larger number of Hindus and Muhammadans. The subject matter of the plays differs according to the different liturgical seasons of the year : Christmas and Passion plays during Advent and Lent, respectively ; lives of Saints, stories from the Bible and Church history, on all occasions of the year.

Among these, the Passion play or the Pasku as it is popularly called in Tamil, holds a prominent place in South India. It was first introduced by Fr. Venantius Bouchet, S. J., of the old Madura Mission in 1697. This was primarily intended for the instruction of the faithful and to replace the pagan dramas. This attracted immense crowds of both Catholics and non-catholics, and many non-catholics owed their conversion to their having witnessed these sacred dramas. Later the Pasku was introduced in other parts of India.

There was a time, not long ago, when dancing was taboo in any Catholic religious function or entertainment, on account of its unhappy association with temple worship and sometimes with the exotic entertainments of doubtful morality. But of late, our Catholics are made to realize the educational, aesthetic and even religious value of classical and folk dances. Indian classical dancing especially the types of Bharata dance of South India and Kathak dance of North India are very successfully handled for religious themes like the Annunciation, and Assumption of Our Lady, the birth and boyhood of our Lord Jesus Christ and His miracles, Mary Magdalene, Adam and Eve, Abraham and Isaac, etc.

One of the highlights of the National Marian Congress held in Bombay in December 1954 was a grand open-air, artistic performance entitled " A Garland for Mary. " It was a garland of song, dance, choral and orchestral gems. The brightest and the most colourful of these gems were the scenes from the life of our Lady portrayed through Indian music, dance and drama. The scenes depicted man's fall and redemption revolving round our Lady as the Woman of prophecy and the Virgin Mother of Christ, the Saviour. A hundred girls, including a few professional artists, danced most exquisitely in the different styles of classical Indian schools. A mass choir of 1000 children collaborated with the dancers in interpreting the theme through specially composed Hindi hymns. The programme proved, as the Papal Legate, His Eminence

Cardinal Gracias remarked, after the Musicale, the potentiality of conveying the message of Christ and His Mother through the medium of Indian culture, dance, music and drama. The composition and direction of this spectacular programme were the work of Rev. Father George Proksh, S. V. D., director of the Indian Cultural Institute, Bombay, an outstanding pioneer in this field.

Another example of a truly impressive Indian Christian pageant was the *Swagat* (welcome) displayed on the occasion of the consecration of His Excellency, the Archbishop Kujur, S. J., at Ranchi in March 1952. It was a grand performance of folk music and dance which the aboriginals of Catholic-Chotanagpur offered as the proud heritage of their ancient culture, to their new Pastor who is one of their flesh and blood.

III. INDIAN MUSIC IN THE LITURGY

Though the Gregorian chant is the official and proper music of the Church, other forms of music are allowed according to the culture and artistic traditions of each country. For the Church, being a universal religion, wants her children who belong to all nations, to sing to Almighty God with the best of their music. It is natural therefore, that here in India, Indian music comes in preference and importance after the Gregorian chant. Besides, the music of India is very well adapted to the requirements of authentic church music, for it has developed along the same lines as the Gregorian chant and has many points of similarity.¹

Thus St. Pius X in "Motu Proprio" approves of it by the following words: "The more a musical composition for use in church is like plain-chant in its movements, its inspiration and its feeling, so much the more is it right and liturgical and the more it differs from this highest model, so much the less is it worthy of the house of God."²

¹ Indian music is essentially *modal*, *melodic*, and *religious* like the Plain-chant.

Modal: All the modes of the plain-chant have exact equivalents in the Indian *rāga*-system. For instance, the first mode (modus gravis) of the plain-chant resembles the Karaharaprya of Carnatic and Kapi of Hindustani music. The third mode (modus mysticus) resembles the Hanumatodi of Carnatic and Bhairavi of Hindustani music.

Melodic: Indian music has reached a very high degree, of melodic perfection, and in this respect it resembles the chant of the Church which was originally conceived and executed in pure melody.

Indian music and the chant are essentially *spiritual* in their origin, theme, inspiration and appeal.

² "Inter Pastoralis officii" (1903).

This attitude of the Church is reflected through the decrees of the Plenary Council of India held in 1950.¹ The Council, while acknowledging the Gregorian chant as the highest model of sacred music, strongly recommends the use of Indian melodies (rāgas) for the sacred hymns and canticles that are sung during the liturgical services. It further allows a very discreet use of Indian musical instruments in the Church to accompany the voices. The Catholic Bishops' conference of India at its annual meeting in Bangalore in 1953, resolved to form a Commission of Indian Christian art in conformity with the decrees of the above-mentioned Plenary Council. Mgr. Jerome Malenfant, O. F. M. (cap.), Prefect Apostolic of Gorakhpur, was chosen as the director of this commission. Thus, the Catholic hierarchy of India has now officially and publicly taken the charge of guiding and directing the study and development of Indian liturgical arts.

On account of the melodic affinity between plain-chant and Indian music there lies a possibility of an interchange of modes and rāgas between these two systems. Actually, for instance, many Indian vernacular hymns have been composed to the traditional plain-chant melodies of "Salva Regina," "Adoro Te," "Panis Angelicus," etc., and are sung with as much ease and enthusiasm as the Indian melodies. Besides many of the Latin liturgical hymns like the "Tantum Ergo," "Pange Lingua," "Salve Mater," etc., are sung in the Indian rāgas. Several attempts are being made to set the ordinary of the Missa Cantata (Kyrie, Gloria, Credo, etc.) to the classical melodies of Hindustani and Carnatic music and will be soon heard in our Churches. There exists already a Latin mass set in Santali tunes. These attempts are neither unusual nor unliturgical, for Indian music has as much right to enter into the liturgical function as any other non-Gregorian music provided it conforms strictly to the canons of the sacred art.

For the past fifty years, the Popes have been urging the faithful again and again to take a more active participation in the liturgical services of the Church. Now the best way of bringing the people to participate more actively and fruitfully is to make them pray and sing in common and in their mother tongue. Community singing is an essential feature of the cultural, social and religious life of the Indian people and the great missionaries of India knew this well. Hence they introduced during the liturgical services much vernacular singing in which most of the congregation took a very active part. That is why there exists to-day a good number

¹ *Acta et Decreta Primi Concilii Plenarii Indiae*, NN. 352-354.

of vernacular hymn-books which contain many appropriate hymns for the Holy Mass, Benediction of the Blessed Sacrament, processions, May devotions and the like. Besides, recent publications of hymn-books like "Mukti Marg" and 'Bhajanavali' in Hindi, "Katolik Sadgité" in Marathi and "Yen Pali," "Thiru Pugazh" in Tamil, have enriched the repertoire of Catholic vernacular music in India.

But so far the vernaculars have not found a place in the solemn liturgical functions like Missa Solemnis, Missa Cantata, Vespers, etc. On these occasions also the faithful would like very much to sing the ordinary of the Mass in their own mother tongue instead of singing it in Latin which they do not understand. But the regulations of the Church are strict on this matter.¹ This is indeed a problem which many an Indian missionary is facing to-day and a difficulty which he has to answer to the well-meaning non-catholic who finds it strange that Indians should pray and sing in a language that is unintelligible to them. If the recommendations of the last International Liturgical conference of Lugano concerning the introduction of the vernacular in the liturgy be officially acknowledged by the Holy See, the above difficulties and problems will be solved.

What about the use of Indian musical instruments in our churches?

Indian music is always sung with the accompaniment of at least two instruments which are meant not only to enhance the voice but also and especially to aid the singers. That is why India possesses a rich variety of stringed, wind and percussion instruments. And yet these instruments are rarely used in our churches during the liturgical functions because they are often associated with the concert-halls, theatres and Hindu temples. The introduction of western musical instruments like the organ or the harmonium has made an unhappy mixture of two different musical systems. What kinds of instruments, therefore, can be used in our churches? To be consistent, we have to use Indian musical instruments. But a very careful selection has to be made and a very limited number of stringed (Veena, Tambura) and percussion (Tabla, mridangam) instruments should be chosen to accompany the liturgical hymns. The use of the drum may create a difficulty, for the "Motu Proprio" of St. Pius X forbids all noisy instruments.

¹ "The language of the Roman church is Latin. Therefore it is forbidden during the solemn liturgical functions to sing anything in the vernacular" (Motu Proprio of Pius X, 1903).

It is true as a general direction but the particular kinds of drums mentioned above are very soft and delicate instruments. Moreover they are almost indispensable for any musical performance since they give the measure, the rhythm and the very inspiration to the singers. Therefore they can be used and have already been introduced in some of our churches. But they are handled only by those who know the delicate technique of their playing and always with the approval of the Ordinary of the place and under the guidance of the priest.

To conclude this article, let me repeat what I have already pointed out : Music forms an essential feature of the cultural, social and religious life of the Indians. The Hindus, more than any other community in India, are preaching and propagating their religion through sacred concerts, dances, and musical festivals in honour of their musician-saints like Mirabai, Thyagaraja, and Haridas. They give wide publicity to their sacred books by attracting immense crowds to listen to Ramayana, Mahabharata, Gita, and other Puranas beautifully chanted and dramatically explained. A similar way is open to the Catholics of India to proclaim their faith to the millions of their non-catholic brethren. Time has come when they have to go out of their churches, schools and parish halls and present the Gospel in all its truth, splendour and glory, not only through the ordinary methods of preaching and instructing but also through the more popular and attractive mediums of music, dance and drama.

God has his own plans and designs for winning a nation as well as individuals. Who knows, He may choose to find His way to many an Indian heart through the strains of India's ancient classical ' rāgas ' so rich and so vibrant with devotion.

Didactic Material for the Teaching of Doctrine

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Introduction and Criteria.

The choice of didactic material suitable for the teaching of doctrine is a complex problem. In accordance with a colleague's suggestions, we shall collect, under four headings corresponding to different requirements, the criteria which will allow us to judge a series of illustrations or a slidefilm : composition, selection, suitability and technical standard.

Composition answers to the problem of the order in which the pictures are placed and the kind of reproductions which are suitable for illustrating the subject in question : photographs, drawings, works of art. *Selection* must take into account their intrinsic value, accuracy, clearness, simplicity, taste, beauty, religious atmosphere, suggestive force. *Suitability* to the pupils' age and surroundings must be studied. *Technical standard* must be considered, attention being paid to the sharpness of the lines and the brilliancy of the colours. But the question of composition becomes of primary importance when it is a matter of pictures or films which are to serve directly for the explanation of doctrine. The first point to be considered seems to us to be the manner in which the author looks at the explanation : Is he simply concerned with illustrating the different elements in an abstract text, by means of schemas, symbols and pictures taken from no matter what context ; — or is he trying to interest his audience in the unified doctrine contained in biblical sources, in the liturgy, in the symbols of nature, in art and in the whole of Christian life. In other words : does the composition in question bear witness to a correct view of the whole of the doctrine and its essential characters ?

The reader will understand that it is impossible for us to examine this complex problem in detail for each album, collection of pictures and slidefilms. He is asked to bear it in mind while studying the short notes which follow.

¹ — Address : 184, rue Washington, Brussels, BELGIUM (Editor's note).

1. Albums.

BELLARMINUS. *Mijn Levensweg*. Utrecht, De Fontein, 32 pp., 1952. This book containing readings and pictures is excellent for the purpose of demonstrating that the effects of a First Communion Day should continue throughout life.

BERNADETTE, Method. *Ma petite doctrine chrétienne*. Thaon-les-Vosges, Srs. Bernadette, 40 pp., 1942. Each page comprises four silhouettes, accompanied by a few words of explanation.

BERTHILO-RANDAG. *Luistert naar Hem*. s'Hertogenbosch, Malmberg, 47 pp., 1952. One of the best explanatory books of religion for children of 5-7. Simple text, numerous pictures in good colours, well chosen subjects ; good religious atmosphere ; some of the pages are rather too full.

Le Catéchisme en Images. Paris, Bonne Presse, 83 pp. of text and 83 large illustrations, 1954. For 7-10 years. Biblical scheme, practical exposition, expressive illustrations.

COLLINS, J. B. *Jesus loves children*. Milwaukee, New York, Chicago, Los Angeles, The Bruce Publishing Company, 128 pp., 1942. A catechism in pictures, large simple illustrations, concise text, black and white designs for colouring.

DU PERREUX. *Le Bon Dieu a dit...* (if you love Me, keep My commandments). Tours, Maison Mame, 30 pp., 1939. The commandments explained in familiar conversation. Fine photographs. For little ones.

Fêtes et Saisons. Nos. 21, 34, 39, 41, 42, 45, 47, 56, 60, 63, 72, 75, 77, 79, 82, 83, 85, 86, 87, 89, 90, 94. Paris, Éd. du Cerf, 1950-54. *Le Dimanche*, *Le Chrétien face aux techniques*, Lourdes, *La vérité sur les miracles*, *L'Église et les travailleurs*, Credo, *Mort et résurrection du chrétien*, *La Charité*, *Le Cinéma*, *La Foi*, *Dieu existe*, *S^{te} Thérèse*, *Le Carême*, *Malades et infirmes*, *S^t Vincent de Paul*, *S^t Jean-Baptiste de la Salle*, *S^t Yves*, *Jésus-Christ*, *La S^{te} Vierge*, *S^t Augustin*, *Le Ciel*, *S^t Pierre*, *Catéchisme*. *Homme qui es-tu ?* Each 24 pp.

JULIANA, Sr. I Believe ; Listen to God, etc. St. Paul, Minnesota, Catechetical Guild Educ. Soc. A dozen pamphlets each 24 pp. abundantly illustrated in colours. For infants.

TREMBLAY, J., S. J. *Catéchisme en images*. Montreal, Granger Frères, 144 pp., 1948. 67 Designs by Andrée S. de Groot, with commentary opposite, illustrating the catechism in an artistic and modern fashion.

2. Pictures, Drawings, Exercise books.

CENACLE, Srs. *Le Catéchisme, vécu par l'enfant*. Brussels, Cénacle, 1954. Five albums with detachable leaves and a sketch for colouring with a text. For 6 to 9 years.

CRAINHEM. *Mes dessins*. Crainhem, Centre catéchétique, 1st and 2nd years of Catechism, 60 and 34 designs.

EDWARDS, F. O., S. J. *Seeing the Faith. Some suggestions for Visual Aids for Teachers of Religion*. London, Burns & Oates, 1953, 199 pp. Models, diagrams and games on religious subjects, intended for pupils of the lower grades of secondary schools. Some useful suggestions, but many have too simplist a conception of the intuitive and active element in the religious course.

HEEG, A., S. J. *Set of Outline Pictures*. Chicago (Ill.), Loyola Univ. Press, 34 pp. Outlines to colour, in black and white, or in hectographic ink, so that they can be reproduced on shiny paper.

HERDERS *Bilderbogen*. Freiburg, Herder, nos. 2, Katechismus ; 5, 6, Christliche Symbole I and II ; 21-28, Peter und Anni, the commandments in the child's life. Separate leaflets, gummed, black and white with 8 or 12 designs for colouring.

JOGUES and JUSTINA, Srs. *God's Gifts ; Because He loves me ; Ten Happy Laws, etc.* Dayton (Ohio), Pflaum, 24 pp. each. 8 exercise books for colouring. Very lively designs, a joyful atmosphere. For infants.

LORD, Daniel, S. J. *Engeltje en Duiveltje : 1. Thuis, 2. Bij het spel*. Helmond (Holland), 32 pp. each. Exercise books for colouring, large size, on the child's life at home and at play.

PRESENTINA and ROSETTA, Srs. *I Believe ; God's Laws for you ; Seven wonder gifts, etc.* St. Paul (Minn.), Catech. Guild. Fifteen large exercise books for colouring. Modern and practical. For infants.

QUINET. *Mon cahier d'instruction religieuse, I. II. III*. Paris, Spes, 32 pp. Elementary course ; vignettes and sentences to complete.

REMUND, Br. *Katechetische Plautjes*. 's Hertogenbosch, Malmberg, 80 designs. Each element of doctrine is set out with precision and clearness and is appropriate to the child's life. For colouring.

TROQUET. *Nos croquis religieux*. Liège, Œuvres des catéchismes, 40 designs. For the first year.

3. Pictures.

APOSTOLAT DE LA PRIÈRE. *Intentions du mois ; Maandintenties*. Toulouse, Brussels, Liges du Sacré-Cœur ; Mechelen, Bonden van het H. Hart, 12 pictures each year, 42 × 57 cm., in colours. A good many of these pictures can very well be used to illustrate catechism subjects. Some of the pictures of former years since 1947 can still be obtained.

BERNADETTE, Method. *Silhouettes*. Thaon-les-Vosges, Srs. Bernadette, 150 silhouettes in black and white in three sizes (49 × 63 cm., 28 × 38 cm.,

15 × 20 cm.), illustrating catechism subjects. They can also be obtained in postcard size and in vignettes.

BURKART, A. *Gottes Wort im Bild, II. Neue Zeichnungen zum Katechismus*. Freiburg im Breisgau, Christophorus, 35 × 25 cm., 1953. 16 rather hieratic designs, intended to emphasize a particular subject, with a commentary.

GOUPPY. *La Journée de l'enfant, etc.* Brussels, Blanchart, 12 series of pictures 25 × 35 cm. or statuettes 6,5 and 11 cm. Subjects: A little boy's day; A little girl's day; The eight Beatitudes; The ten commandments of God; the Seven works of mercy; The Seven capital sins; The seven Sacraments; The Lord's Prayer; The Hail Mary; The XV Mysteries of the Rosary; The Apostles' Creed. The designs are very delicate, harmonious colours and the whole effect is decorative. Occasionally there is too great a profusion of cherubs and little demons.

4. Slidefilms.

A. Catechisms. — *A l'École de Jésus*, Paris, Lumina, Dir. Bern. de Curzon, 30 films in colour. For 11-13. A concrete and live presentation of the Gospel. No systematic moral explanations. Simple and clear composition, well centred.

A la suite de Jésus, Paris, Lumina, Dir. Bern. de Curzon, 20 films in colour. For 9-10. A new edition of "Mon catéchisme à 9 ans." The aim is the insertion of doctrine in life. Evangelical for the greater part. Simple and pedagogic composition.

Bambo, enfant de la Brousse, Paris, Bonne Presse, 20 films in black and white. Dir. Chan. Simon, drawings by R. Moritz and Loys. For 10-12. Christian doctrine presented in the adventurous story of a little black boy. Some missionaries consider that the negroes are not presented in a sympathetic enough light. Live and varied designs.

Le catéchisme à l'écran, Paris, Prod. Franç., Cin. 40 films in colours, Dir. Chan. Quinet. — For 12-14. Each spool is identical in plan: doctrinal exposition; liturgical section; application to life; work of art and musical page. References to the Gospel. The designs and colours are uneven in standard, each spool, or almost each one, having been entrusted to a different artist. The result gives riches and variety, but sometimes a lack of unity, clearness and didactic sense.

Le catéchisme des diocèses de France, Brussels, O. S. B. E. F., 40 films in black and white. For 10-12. They follow question by question, sometimes sentence by sentence, the catechism text. Some of the pictures are not very good. The object is to insert doctrine into the child's life. There is also an adaptation for the Belgian catechism, with French or Flemish text.

Le catéchisme national à l'écran, Paris, Bloud & Gay, 30 films in colour. Pictures from "A l'école de Jésus" and additions; the whole following strictly the order of the French national catechism.

Credo, Brussels, Stopfilm Service, 5 films in black ; *De Mandatis*, 6 films, *De sacramentis*, 6 films, Dir. De Pooter, to be completed by *Si scires Donum Dei*, 1 film on grace. For 12-14. A sense of religious and human reality. Symbols are employed : views, photo-mounts. Very actual, of artistic value. They need serious preparation.

Doctrine Chrétienne, Méthode Bernadette, Thaon-les-Vosges, 3 films in black and white. For children up to 10. Clearcut silhouettes, no superfluous details. The presentation is sober, religious, suggestive and artistic.

Godsdienstonderricht, Antwerp, Lumen Christi, 25 films in black. Photography, designs and schemas illustrating the manuals of the third grade, following the method of the Vorselaar Sisters.

Initiation au Catéchisme, according to the method of S. Billault, Paris, Prod. Franç. Cin., Dir. Cl. Périer, 20 films in colour. For 5-8. Credo and the Sacraments. Explanation on morals partly based on the Mosaic Law, partly on Jesus' message. Composition simple, well balanced, harmonious colours. Repetitions by means of silhouetted views.

Katechismus, Louvain C. P. O., Dir. A. De Pauw and Nauwelaerts, 25 films projected (10 have been published). The first films centre on God's love. The doctrine is illustrated by photographs of nature, daily life and masterpieces. Careful execution. The Biblical element is rather weak in the plan and reproductions. For adolescents and adults. In the five following films, the chapters concerning Christ are first biographical in style, then systematic and apologetic : the personality of Jesus, His message, His work of salvation. The illustration is chiefly from works of art.

La Miche de Pain, Paris, Éditions du Berger, first year, 18 films in black ; second year, 18 films in black ; third year, 21 films in black ; fourth year, 12 films in colour, on Holy Scripture. For 6-8. Taken from the illustrations in the booklets of this method.

Notre Catéchisme enseigné par Jésus. Thoquet, Dir. C. Bruel, 12 films in black. For 10-11. Good pedagogic qualities. Galoyer's drawings, sometimes rather rough.

B. Additional Subjects : a) History of the Church and Lives of the Saints : Rome and the Pope. — *L'Église militante*, Paris, Bonne Presse, 44 films, black and white and booklets. Drawings by M. Pignal and photographed documents. The progress of the Kingdom of God in depth and extent.

Histoire du christianisme, Paris, Osef ; Brussels, Osbef, 28 films, black and white, booklets ; Dir. Villien. For 10-14. Anecdotic, firm lines.

Histoire de l'Église par les Saints, Paris, Éd. du Berger, 20 films in black and white, booklets. Harmonious composition.

La belle vie de Notre-Dame, Paris, Éd. du Berger, 6 films in black and white. Compos. Richomme ; drawings by Rigot. Clear, subtle and beautiful.

Vie de Marie, Mère de Jésus, Paris, Prod. franç. Cin., 15 films in colour. Compos. R. P. Panici ; Dir. art. Hofer. Accent on doctrine. Many very fine drawings ; some details not so well chosen.

Vita immaculatae Dei Matris Mariae. Brussels, Stopfilm, 4 films in black and white. Like the first series mentioned.

S. François d'Assise, l'ami des enfants. Paris, Lumière, 3 films in colour. Very attractive for 8-10.

Monsieur Vincent, Paris, Stattfilm, 2 films in black and white after the sound film with J. Pierre Fresnay.

Don Bosco, Apostel der jeugd, Louvain, C. P. O., 1 film of 57 views, leica, words in Flemish. Some drawings, but mostly very good photographs taken from the sound film.

Der Advent der Völker, Aix-la-Chapelle, Päpstliches Werk der Glaubensverbreitung, 4 Hermannstrasse, film with 80 scenes, leica. Very fine photographs which show how the light of the Faith has come to different nations. For adolescents and adults.

Aedificabo Ecclesiam, Brussels, Stopfilm, 4 films in black and white, words in French or Flemish. The vocation and life of a missionary in the Congo.

La belle aventure missionnaire, Paris, Bonne Presse, 2 films in colour, text. Journey in four continents, the spread and history of the missions.

Le vrai visage du catholicisme, Paris, Bonne Presse, 4 films in black and white, text. The influence of the Church at the present day (1937) ; I. The religious sphere ; II. Literature and Art ; III. Public life ; IV. Social, domestic and charitable spheres.

Splendor vitae catholicae, Brussels, Stopfilm, 4 films in black and white, French or Flemish words. Very fine photographs on " the splendour of Catholic life : " the hierarchy, religious life, First Communion Days, congresses, etc. A good deal is folklore.

Rome, centre de l'Église, Paris, Éd. du Berger, 10 films in black and white.

Pie XII et son Pontificat, Paris, Bonne Presse, 3 films in black and white.

b) Education and formation of adults. — *Rencontre avec le Christ*, Paris, Lumina, 5 films in colour. Comp. Thivollier. Parallels between the gospel scenes and events of modern life. Very suggestive.

Kinderopvoeding. 1) *de kinderjaren* ; 2) *de puberteit*. *De wereld veroveren* (14-18). Louvain, C. P. O. 3 films in black and white, leica, words in Flemish. Talks on education, very simple style, good photographs.

In mutua caritate, Brussels, Stopfilm, 1 film in black and white. Love in wedded life.

c) Contemplation of nature and idealism. — Under this title comes a series of very fine films, each of 50 to 70 views, black and white, leica,

published at Friburg, Christophorus-Verlag. Ch. 444, *Die Gute Welt*: the child's simplicity, flowers, animals, arouse a pure joy in us. Ch. 485, *Ruf der Höhen*: lakes, woods, snowy peaks, are a school of good will and endurance. Ch. 434, *Auszug in die Welt*: the seven arts which young people can practise in natural surroundings. Ch. 432, *Wir bauen unser junges Leben*: idealism and joy in mutual help, prayer and amusements. Ch. 489, *Wolfgang will Priester werden*: the beauty and difficulties of training for the priesthood. Excellent photos.

d) Recreative. — *En Cordée*. Clamart, Centrale St. Jean. 30 films in black. Perseverance catechism. Three boys on holiday having a discussion on the way. Dogmatic and moral teaching, fraternal apostolate. Entirely carried out by means of photos. Not having yet had an opportunity of seeing these films, we mention them provisionally without a criticism.

Yvonnih, petit gars au grand cœur, Paris, Bonne Presse, 30 films in colour, Dir. Ch. Simon, drawings by Paul de Combret. The adventures of a young Breton who is associated with priests under the Terror and goes on a long voyage to the Esquimeaux and Redskins. The whole of Catholicism as it affects life is here: the true faith, the priest, the sacraments, trust in prayer, charity, apostolate, etc. If the style is sometimes rather too much like preaching, the whole effect is excellent: an attractive story, pictures and colours clear and simple, dynamism in Christian life. For 9-12.

Le petit miracle, Paris, Bonne Presse, 6 films in colour. After the film "Pepino et Violetta." Drawings by Paul de Combret.

e) Art. — *Contemplation artistique et prière*. Under this title we group three striking films published at Freiburg (Breisgau), Christophorus-Verlag. Ch. 431, *Der Sinn der Schöpfung*: artistic reproductions accompanied by the German text by Lützel, showing how nature and man sing a hymn to the glory of the Creator. Ch. 427, *Natur und Gnade*: fifty details from the sculptures in Chartres Cathedral illustrating nature and grace. Ch. 472, *Der Schauende Mensch*: wonder and prayer in the contemplation of nature.

De Kunst als Godsgetuige, Louvain, C. P. O., 1 film of 60 views in black and white, leica, Flemish words. Text and photographs are remarkable, sculptures and frescoes as witnesses of God.

Le Visage du Christ, Brussels, Stopfilm, 6 films in black and white. A detailed chapter in the history of art.

De Litanie van Loreto, Amsterdam, Enpece. 2 films in colour, each 25 views, Dutch words, a very judicious choice of the principal pictures of the Primitives, in connection with the Litany of Our Lady. Colours well rendered.

Œuvres de Thierry Bouts, Brussels, Stopcolor, 1 film in colour, 20 views, words French-Flemish. Chiefly details of the Last Supper.

Ikonen-Einzel-Farbdias, Freiburg (Breisgau), Christophorus-Verlag, 135 diapositives. Also separate diapositives on Christ, Our Lady, the Saints in oriental iconography.

Chartres et sa Cathédrale, Paris, Bonne Presse, a box of 20 diapositives in colour. Churches, doorways, windows, views of the whole.

INTERNATIONAL
SURVEY

I. News

INTERNATIONAL ORGANIZATIONS

« Lumen Vitae » International Centre and Majidi, Associated Centre

An International Week on Religious and Human Formation In Native Africa, organized by the International Centre for Studies in Religious Formation and the Catechetical Documentary Centre of Majidi (Leopoldville, 22-27 August, 1955). — In the evening of Sunday the 21st August, the church of the Lycée du Sacré-Cœur was illuminated for a vigil of prayer. On the prie-dieu in the choir the following had taken their places: Their Excellencies Mgr de Pinho, Archbishop of Luanda (Angola), Mgr Scalais, Vicar Apostolic of Leopoldville, Mgr Bigirumwami, Bishop of Nyundo (Ruanda), Mgr Martin. Bishop of Ngozi (Urundi), Mgr Guffens. H. E. Mgr Lanctôt, Bishop of Bukoba (Tanganyika), gave out the suggestions for prayer to the crowd of missionaries, religious and lay, which filled the church. H. E. Mgr Bowers, Bishop of Accra (Gold Coast) gave Benediction. The moving fervour of that first evening assembly was a sign that the forthcoming week was to be especially blessed by God. The next day, H. E. Mgr Bruniera, Apostolic Delegate, presided at the solemn opening session.

The titles of the speeches and papers were grouped under three headings: *African mentality and Christianity, Fundamental Orientations, Religious formation according to age.*

1. *The African Mentality and Christianity.* — In our attempt to further the spread of Christianity in Africa, it would not be Christian to neglect the providential preparatives provided by the beliefs, practices and customs of the African of yesterday and today; neither would it be wise to ignore the tendencies which exist to hinder evangelization or to deform Christ's message. That is why the first day was devoted to the study of African mentality in face of Christianity.

Fr. Van Bulck, S. J., spoke of African monotheism. The African believes in a Supreme Being and worships Him, although it is sometimes hard for a foreigner to discern the traces of this. The personal studies and enquiries of the speaker allowed him to quote numerous facts in support of this belief. "In consequence," he said, "Do not let us behave in our catechesis as

though the African were not religious. Show him that Christianity is providentially prepared for by traditional religions."

Fr. Betbéder, of the African White Fathers, then spoke of ancestor worship fetichism and magic. "Do not be surprised to find pagan survivals even among our Christians. It is difficult to be entirely faithful to Christianity in the midst of surroundings which are still pagan. How can we help our people to progress? Not by simply suppressing pagan customs, but by substituting for them the riches of our religion, especially of our liturgy."

The morning ended by Sr. Marie-André du Sacré-Cœur, of the White Sisters, describing the social structure of customs. What stepping stones, what obstacles, does Christianity find in the tribe? Sr. Marie-André replied to these two questions with the wealth of knowledge and surety of judgment which all recognize in her. She concluded that it is the mentality which is to be transformed more than the practice. Let us pay most attention to the married couples in the home and make known to them the incomparable and supernatural greatness of Christian marriage.

While the morning had been devoted to the African of yesterday, the afternoon was reserved for the African of today. By means of facts, H. E. Mgr Lanctôt showed that the problem of the cultured native is of capital importance, but that it differs according to the political governments and districts. He spoke of the new élite with a deep sympathy and suggested means of contributing efficaciously to their religious and human development.

A major help to the formation of the educated native is the book. Fr. Leysbeth, Director of the Bibliothèque de l'Étoile, spoke of this with a competence which was greatly appreciated by his hearers.

The work of this fruitful day ended with these proposals embodied in the *conclusions* of the Week.

Our duty as catechists requires us to study sympathetically the traits of African mentality, both those of the past and those which are the result of recent evolution. This study is indispensable if we are to help this mentality to evolve in a Christian direction, by making use of the providential preparatives and weakening pagan survivals. Under this head, we hope that specialists and missionaries will assist in the production of monographs concerning the stepping stones and obstacles which the missionary encounters in Africa.

The attention of Christians must be drawn to the family cell and to making the parents, especially the mother, able to fulfil their role in education, particularly religious formation.

The Week has recognized the considerable help furnished by the organs of opinion: a well equipped press, the radio, the cinema, to evangelization properly so-called and the diffusion of Christian culture.

2. Fundamental Orientations. — The second day was devoted to fundamental orientations. Fr. Hofinger, S. J., of the "Institute of Missionary Pastorate" in Manila, insisted on the necessity for the missionary to understand the depth of his task and the fulness of the message entrusted to him. His aim is to initiate men progressively into the mystery of salvation. His mission can be summarized thus: to show how the Father has revealed Him-



THE IMPRESSIVE OPENING SESSION

The Rev. Fr. Denis reading the letter from the State Department. — In the front row, from left to right : His Lordship Mgr Bowers, Bishop of Accra (Gold Coast), His Grace Mgr de Pinho, Archbishop of Luanda (Angola), His Grace Mgr Bruniera, Apostolic Delegate, His Lordship Mgr Scalais (Léopoldville), His Lordship Mgr Bigirumwami (Ruanda). — In the second row, on the right : His Lordship Mgr Martin (Urundi), His Lordship Mgr Lanctôt (Tanganyika).



A MIXED AND ATTENTIVE AUDIENCE

The first rows of the audience, including more than 450 persons : whites and natives — priests, religious, laity — representative of ten African countries.



AN INTERVAL AT HALF-PAST TEN

Chatting gaily. — From left to right : Fr. De Ceulaer, M. Conombo, Deputy and Minister from Upper-Volta, Sr. Marie-André du Sacré-Cœur with her companion, and Fr. G. Delcuve.



THE RECEPTION AT THE APOSTOLIC DELEGATION

In the centre : His Lordship Mgr Bowers (Gold Coast), His Lordship Mgr Bigirumwami (Ruanda). On the left : Mgr du Bouchet (Chad).

self and communicated Himself to us in Christ, and how Christ is the unique Way leading to the Father. All the other truths which are fundamental to Christianity are contained in this mystery and, besides, the whole of our Christian life ought to correspond to our participation in the mystery of Christ. To reach his goal, the missionary has four means at his disposal :

1. The *History* of Salvation, contained in the Bible ; it was the means preferred by primitive catechesis and is today still the most simple, best suited and the most fruitful for a first initiation to the Christian religion ;
2. The *Liturgy*, which is both a means of religious instruction and a real participation in the mystery of Christ, the goal and crowning of this instruction ;
3. The *Doctrine*, or systematic catechesis, the duty of which is to deepen and explain the initiation which has been begun ;
4. The *Christian life*, the practice of the instructions received ; it will help the neophyte to rise to the level of a real and living initiation to Christ.

But it is not sufficient to perceive clearly what is the goal and the means to attain to it ; it is also necessary to know man and his surroundings. These two kinds of knowledge are necessary for the apostle who is anxious to provide an integral religious formation, and Fr. Delcuve, S. J., of the International Centre for Studies in Religious Formation, pointed this out :

Three qualities are characteristic of this formation :

1. It is *addressed to the whole person*, calling on all his natural and supernatural gifts. The only fundamental method is that of Christ : He was the Witness of the Father before the Apostles ; his exterior testimony corresponded with the action of the Father attracting the hearts of the disciples. The child ought to find in his parents, teachers, no doubt in different degrees, witnesses of God.
2. It *progresses with the person*, beginning with infancy and continuing all through life.
3. It *takes the person in his social context and prepares him for a commitment* which aims at a more intense Christianization of the concrete milieu.

The essence of these two speeches was retained in the following conclusions :

It is of capital importance to have always in view the aim of religious education : Initiation to the Mystery of Christ. Consequently, our instruction will be oriented to the Father and centred on Christ ; it will present the Father as the source and goal of all, and the Christ as Mediator. All the other truths will be taught in this perspective.

Religious formation will be ensured by four principal means : the Bible, Liturgy, Doctrine, Christian Life. A wide distribution of the Gospels is recommended.

In the first years of the primary school, the best presentation is biblical, but care must be taken always to detach the doctrine from the history.

The Liturgy, which is not only a catechetical method, but is above all participation in the Mystery of Christ, if it is executed with care and understood more and more thanks to greater use of the vernacular according to the directions and wishes

of the Holy See, can contribute much and in a durable manner to make the Message of Christ known. The publication of bilingual rituals has already contributed in several districts to a better participation in the liturgy.

As for the catechism, it is necessary to watch over the order of the subjects so that Christianity will appear in its true light of the Message of Salvation.

Numerous practical reasons lead us to hope that the text of the catechism will be unified in the vast territories of Africa. With regard to language, attention is drawn to the ingenious method of presenting opposite the text written in the European language employed in the different territories the same text in an African language spoken in the district where the book will be used. Thanks to this unification of the catechism, we may hope for a more attractive and cheaper publication.

We are glad to see Africa benefiting more and more by the progress realized in modern catechesis, which recommends to open with a *story* or intuitive means, gradually extracting the *contents*, influencing the *conduct*, all this by appealing to the *active* collaboration of the pupil, encouraging the development of his religious *experience*, bringing out the *value* of the Christian message.

Singing helps religious truth to reach the whole person, and encourages participation in the liturgical life.

Greater recourse to methods will not cause us to lose sight of the profound disposition which should inspire their use. It is the *living and active Faith* which, normally, in dependence on the Holy Spirit, arouses a living and active faith. Consequently, without neglecting action on the masses, or rather to make this action more efficient, great importance must be attached to the *personal contact and witnessing of the Christian communities*, praying and acting: the Family, the School, the Parish, the sodality and Catholic Action. In this view, the missionary will reserve time for visiting the Christians, catechumens, and pagans in their homes.

Since the awakening and the progress of faith depends mainly on God Who calls every man to Salvation, we shall be particularly anxious to put those confided to us in personal relations with God through prayer, the Sacraments and the whole liturgy.

Initiation into the Mystery of Christ, the deepening of faith, goal of religious formation, should begin as soon as possible and continue throughout life.

Faith is the intellectual adhesion and devotion of the whole person; in all the stages of formation, religious education will accompany religious instruction.

For the efficacy of religious formation, it is necessary that all the educative milieux should collaborate in the same direction: family, school, parish, the movements of Catholic Action.

Begun by the witness of the teachers, religious formation should aim at a commitment which will sustain a more intense Christianization of the concrete milieux.

In the setting of integral formation, the Rev. Ignatius MBANBU observed that singing is an excellent means of reaching the senses and encouraging an awareness of the social nature of religion. The audition of two kikongo songs, recorded on the gramophone, and two others executed by the seminarists of Mayidi, illustrated this report.

In the afternoon, the visitors were able to visit Leopoldville and to penetrate into the home life and working conditions of the three hundred thousand natives, who deserve the special care of all Christians.

3. Religious formation according to age. — It seemed wise to consider all the stages in religious formation in the course of this first international

Week, the following being devoted to a more thorough examination of each of the phases. It is impossible here to give an adequate idea of the substance contained in the speeches given from Wednesday the 24 to Saturday the 27 of August ; the reader will find them complete in the *Acts* of the Congress (the next 'Cahier de Lumen Vitae'). We would, however, like to mention them here.

A. *Infancy*. — In the opinion of all psychologists, the first education is of capital importance. Fr. Denis, S. J., Director of the Catechetical Documentary Centre of Mayidi, mentioned this at the beginning of his speech, entitled : " The formation of infants in the family. " Not having been initiated into their task as educators, the Congolese mothers help very little in the growth of grace in the souls of their baptized children. They must be assisted. We must explain to them in a concrete and detailed manner how the religious formation of the child will proceed thanks to " continuously renewed and always more complete encounters with God. " An illustrated pamphlet, an aid to memory, would be of great help to them. Fr. Denis showed the proofs of a very attractive booklet which he has just written in kikongo.

But the little black baby has reached catechism age. Fr. Fouchet, ¹ Spirite, welcomes him. He has been trying to find a simple formulation of the religious truths ; his catechism, " Jesus in Africa " is the proof of his success. His experience has convinced him of the advantages of a catechesis in which the scheme follows faithfully the course of the liturgical year.

Education must go hand in hand with this adapted instruction. Fr. Keupens, ² of the White Fathers, praises the Eucharistic Crusade, for it forms the child to interior life, prepares for Catholic Action and is very beneficial from the point of view of religious or priestly vocations.

B. *Adolescence and Youth*. — The development of secondary instruction in Africa poses a problem of syllabus and manuals for religious instruction as for the secular subjects. Fr. Rombaut Steenberghen, O. S. B., dealt with it with all his experience and knowledge gained from the best sources. The Très Cher Frère Véron-Ignace, of the Brothers of the Christian Schools, acquitted himself of the same task for the normal and trade schools.

In his turn, M. Leturmy, the Chief Scout for Brazzaville, described the psychology of the young African and showed how scouting, attracting him by means of games, songs, stories and legends, forming him for the service of God and his brothers, giving him the sense of his social and civic responsibilities, makes him able to play the part assigned to him in life. In the course of the discussion which followed, the usefulness of other associations : clubs, Valiant Hearts, Xaveri, was mentioned.

Numerous and difficult as are the problems raised by religious formation in the schools, they are surpassed in the Congo and probably else-

¹ The title of the speech was : *Catechism in the primary school*.

² *Child Movements, the Eucharistic Crusade*.

where in Africa as in many countries of other continents, by the problems relating to the religious life of adolescents of both sexes who have left school. Their lot is a complex one. It is probably impossible to find an adequate solution to the religious problem if one does not at the same time solve the problems of psychology, economics and social ties which it involves: the problem of the change of occupation of the schoolchild returning to his village, of an appropriate employment, of often pagan surroundings, of migration to the large towns and all that that involves. We should fail in our mission if we did not help these young people to *see* the realities which become the new context of their life, to *judge* of them as God sees them and to *act* in consequence. The J. O. C. is a model educator in this domain. At the end of the morning of the 25th August, Jacques Meert and three of his Congolese Jocist comrades presented to a very attentive and occasionally even moved audience, two practical means which the J. O. C. uses for the religious formation of its militants: the "Revision of life" and the "Search for the Gospel."

C. *Adult catechumens*. — "For a revival of the catechumenate" was the title of the speech of H. E. Mgr BIGIRUMWAMI. This substantial speech, imbued with the spirit of the Gospel, first described the pagan world which is to be evangelized, then defined the role of the missionary and catechist in that evangelization and ended with suggesting a programme for the formation of catechumens.

In the first part, H. E. insisted on the need for the missionary to know the pagan world intimately. This duty devolves also on the native priest. Cut off from his 'milieu' during long years of training, he will remain a stranger to his people if he does not make the necessary effort to discover its mentality, its beliefs, traditions and to find out what in it can help or hinder Christian formation. The priest ought to be the "shepherd who knows his flock," thanks to a personal and continual contact with his sheep and those whom he has to win to Christ. He will 'show' them Christ, train them by his example, pray with them, sing with them, not hesitate to devote long hours to their instruction. The missionary will also throughout his life be an example of detachment.

The catechist is not a teacher nor repeater of texts, but an 'imitator' of the missionary. By that we see the care necessary for his training and how, here again, the *example* of the missionary is capital.

In the elaboration of the programme of the catechumenate, the heart must be educated as well as the mind. Time must also be taken into account: four years are not too much to prepare a pagan for baptism and to lead a Christian life. The catechumens must be grouped according to age with a view to the education of each being adapted to him.

D. *Adult Christians*.¹ — In the course of the first days, several of the speakers insisted on the role of the mother in the work of evangelization and

¹ With regard to the religious formation of soldiers and their homes, the reader

Christianization. Girls must therefore be prepared for this. Two nuns of great experience : Rev. Sr. Marie-Julie, Superior Delegate of the Srs. of Notre-Dame at Kisantu, and the Rev. Sr. Elie Jollivet, of the Congregation of the Holy Ghost, described the work of preservation and religious and human formation which is functioning for betrothed girls in the Vicariate of Kisantu and in the Cameroons.

At the approach of marriage, the priest will interview the betrothed pair for an approximate preparation. Fr. Joseph Malula, parish priest of the parish of Christ the King at Leopoldville, spoke of this sacerdotal activity with a profound and contagious conviction. The priest will converse with the young couple on the spiritual life which should animate their future home ; he will make them understand the necessity and benefit of it ; he will help them to find the means of supporting it and developing it. He will then keep in touch with these new homes, ready to help, encourage, support, them.

The priest's solicitude should extend to all the Christians confided to him. All the faithful expect from him the bread of God's word, especially in our day when materialism and indifference threaten the young generation. When can the priest reach the whole of his flock ? On Sunday at Mass, replied H. E. Mgr Martin. The Sunday sermon will remind the neophyte of his dignity, will incite him to repentance, lead him back to his first peak of fervour and will keep him there. H. E. pleaded, with an eloquence inspired by his pastoral zeal and experience, for the Sunday sermon to be extended to communities meeting together in the absence of the priest by means of books prepared *ad hoc*.

In this way, the Gospel will be preached to all. Closed retreats will provide groups with the opportunity for meditation on it. ¹ The pious apostolic associations will help their members to live it more intensely for the personal profit and the christianization of their milieu. ²

Thus Christian African humanism will gradually become strong. Fr. Van Wing and M. le Ministre Conombo spoke about this in the course of the closing session.

Conclusion : African Christian Humanism. Fr. Van Wing said that " Christian African civilization does not yet exist, but we have reason to hope that it will do so one day, for Native Africa has received the Gospel of Christ better than the people in other continents. This Gospel does not bring with it a civilization but, lived by a nation, it gives it the soul of its new civilization.

" The best collaboration that you can provide for the structure of this

will find in the *Acts* the speeches, circumstantial and suggestive, by Mgr JADOT, chaplain in chief to the Public Forces, and Fr. NISS.

¹ Cfr the speech by Fr. DU VERNAY, C. I. C. M., *The part of retreats in the formation of the Christian*.

² Cfr the speech by the Very Rev. DE BEUKELAER, Vicar Delegate of the apostolic vicariate of Bukavu : *Legion of Mary and Christian formation*, and also that of Fr. NSEKA, *Christian formation by the Leagues of the Sacred Heart*.

new African civilization, is to penetrate the souls of individuals and the life of African communities with our authentic Christianity, as intensely and as perfectly as possible.

" Besides this fundamental contribution, the missions have others as important to furnish. We will indicate three of the chief ones.

" The *African woman* is a minor under tutelage ; she is not respected as a woman nor as a wife, but simply as childbearer and nurse. It is more than time that the missions should mobilize Christian women and lead them to put their religious potential and their devotion to good use in new forms of apostolate, to impregnate more profoundly the family and African society with the Christian meaning of life.

" The rural exodus and the crowding of the proletariat into the large towns are the most spectacular phenomena of African society. The health of the African demands that everything should be set on foot to safeguard the vitality of the *rural communities*. Up to now the missions have given them most aid. Without giving in to discouragement, they must continue to procure for them the best teaching possible, so that the children may not need to go to the towns for their schooling. But they must above all help them to recreate themselves inwardly, by infusing into them the spirit of Christian cooperation, which will destroy the individual and tribal egoisms, while raising their economic standards.

" I come to the final contribution which the missions have to furnish for African civilization : it concerns the *cultural values of language and the arts*.

" The language of a people is as respectable as the people themselves, because in a sense, it is its soul ; the mother tongue is much more suitable than a foreign language to inculcate religion to children or adults.

" For this twofold reason, Rome has never ceased to remind missionaries of the necessity of learning the language of the people they are evangelizing. In most African countries, they have been almost alone in codifying dictionaries and grammars and carefully collecting the treasures of folklore and oral literature.

" It is greatly to be wished that they continue in this path, in spite of the little help which they receive from some sections of the population. A day will come in which the African people will recognize their great merits, when they will be attached to the African languages and their artists will feel the need of ' refreshing ' themselves at the springs of their spoken art."

To end, we will quote the conclusions relative to this third series of speeches.

The Missionary must never neglect his primary role of catechist, while knowing how to surround himself with well trained helpers. He must also attach the greatest importance to the ministry of Preaching.

A practical means of helping the mother to fulfil her role as religious teacher is to give her a little simple illustrated book which will suggest to her her duties at the various stages in the growth of the child.

It is urgent to promote the religious instruction and spiritual formation of catechists by means suited to the possibilities of the district : holiday courses, catechists' schools, etc.

In the same way, in the formation of prefects, it is important to undertake the same tasks, so as to avoid infatuation for secular learning to the detriment of religious instruction.

For the efficacy of religious formation, both in the primary and secondary grades, a coordination of efforts is to be wished, especially in what concerns the elaboration of a common programme.

In the measure that secular teaching develops in Africa and becomes more diversified, it is to be wished that religious teaching should also be diversified so as to attract the various schools and to prepare the pupils for their future.

In secondary education, the religious course should be dogmatic ; it will give a large place to the study of the Bible and will adapt its moral teaching to the situation and dispositions of the African.

The lot of adolescents of both sexes who have left school will be the object of special care. The religious formation, differing from that of the schoolchildren, as their surroundings are different, will help them to Christianize their whole life and to work at the Christianization of their milieu. Various initiatives will be the object of attention, especially the J. O. C., scouting, clubs, associations of former pupils, associations in preparation for marriage, etc.

It is to be wished that a religious formation of a truly university type help the students of the Higher Schools to continue their spiritual development at the same time as their professional.

Preaching, in the setting of the Sunday liturgy, is the normal way for all to deepen their faith. Thanks to books given to catechists or experienced prefects, the benefits can be extended to gatherings when no missionary is available.

Two centres of privileged interest will facilitate the religious culture of adults: the home and the profession.

Girls must be prepared for marriage by giving them responsibilities in the parish. Works of preservation and formation are of great utility in several districts.

Retreats, devout associations : leagues or congregations have been found to be of great assistance in training an élite.

We have attempted to offer the reader a summary of the speeches. We cannot describe the hospitality which all the visitors received, it was most attentive and warm at the Lycée du Sacré-Cœur, the Collège Albert I^{er}, and at Brazzaville, where we were received by H. E. Mgr Bernard and the Holy Ghost Fathers. And how can we give an idea of the atmosphere of simplicity, attentive and comprehensive charity, in which more than 450 ' missionaries ' — prelates, priests, religious, laity — exchanged views and put their experience to the benefit of the most dear of all causes : the salvation and happiness of the African ? The resounding *Te Deum* at the closing session expressed their gratitude to God. It also implored the Lord's blessing on all those who — in the cloister or the world — had generously helped in the success of this apostolic meeting.

G. DELCUVE, S. J., *Brussels.*

World Federation for Mental Health :

A group « Religion and Mental Health » at the 8th annual meeting of the Federation (Istanbul, 21-27 August 1955). — This federation of non-governmental associations received a consultative status with regard to the World Health Organization of UNESCO and the Economic and Social Council, and was founded in London in 1948. It now counts 87 association-members (whose direct object is mental health in the 41 countries in which they function) and 43 affiliated organizations (which are only indirectly interested in the problems of mental health). Since 1948 the Federation defined the concept of mental health in a broader sense, going far beyond psychiatrist or medical considerations. This concept had been mentioned by H. H. Pius XII on the 27th June 1949 in his speech to those attending the World Congress for Health : “ One point has especially attracted Our attention on reading your programme and works : the significance at once more extensive and more profound which you give to the expression ‘ health, ’ which is not, in your sight, purely negative, as though mental health was no more than the absence of any alienation or anomaly. It means positively the spiritual and social wellbeing of mankind and, in consequence, is one of the conditions of universal peace ; it goes beyond the framework of biology and medicine ; it even has a place in the sphere of morality and religion. ”

The officials of the Federation have been progressively elected from among the members of non-medical professions : teachers, psychologists, anthropologists. The present president is a professor of Special Education at Helsinki (Dr. Niilo Maki). Since 1951, the interest of many of the members of the Federation has been directed increasingly to religious problems : the possible influence of priests or ministers of different religions on the psychic equilibrium of children and adults — good or bad effects of certain presentations of the religious message — etc. One discussion group, facultative up to now, has made an appearance in the programmes of the annual meetings and the latest international congress (Toronto, 1954). Most fortunately, competent Catholics immediately realized the value of these meetings : Dr. Krapf (Argentina), Dr. Curran (U. S. A.), Fr. Ruygers (Holland) — and the spontaneously formed and very popular groups are dealing each year with problems of great interest.

Named by the Committee to preside over the group at this annual conference, the writer of the present report has attempted to define the field of discussion by suggesting the study of this question : At what age and from what point of view can a religious instruction (family or school) influence the affective equilibrium and mental health of children ? The papers, discussed by the members of the group (twenty), emphasized the strong and weak points of the transmission of the religious message in the various religions represented (Buddhism, Christianity, Islam). Several psychiatrists communicated their observations, the result of a wide experience, on the incidences peculiar to certain religions on certain types of neurosis with religious bents. They also demonstrated how these deviations, fairly specific in the said religions,

constitute a corruption of the real religious message, very often attributable to the deficient religious equilibrium of teachers, on the psychic or the religious planes or on the two planes at once. On this ground, working for better mental health is also to permit believers of various religions to express their own religion better, or at least its authentic content.

To conclude, the members of the group welcomed with joy the news that the Committee of the Federation had consented to constitute and promote a Foundation ("Dr. Mary Rees Memorial," in memory of the wife of the permanent director, deceased during the year) for the encouragement of scientific psychological research on the effect of religion on the mental health of individuals and groups, and vice versa. A Committee, destined to complete the Foundation and to settle its field of activity, is about to be formed. Its president, Dr. Edouardo Krapf, will be glad to hear from anyone desirous of contributing in any way to the development of this foundation so that it may realize its aims (15, rue de Contamines, Geneva).

Besides the "International Catholic Child Bureau" which was represented, there were also present at this annual conference delegates from the Association Catholique Belge d'Hygiène Mentale (5, rue Guimard, Brussels) and the Katholiek National Bureau voor Geestelijke Gezondheidszorg (Wittebrouwenstraat, 9, Utrecht, Holland).

A. GODIN, S. J., *Brussels*.

AMERICA

United States.

St Mary's College, Notre Dame (Indiana) : Hundred Years Teaching-Twelve years of a School of Sacred Theology for Nuns. — On February 28, 1844, the State of Indiana in the United States of America, granted a charter to the Sisters of the Holy Cross to establish St. Mary's College at Notre Dame, Indiana. Within the last hundred years, these good Sisters have developed not only the largest Catholic boarding school for women in the United States, but also an institution of such academic excellence that it is one of the outstanding glories of Catholic education in America. This year, we are privileged to join with thousands of others in congratulating the Sisters of the Holy Cross on the occasion of the hundredth anniversary of St. Mary's College.

Not the least among the astounding educational strides of this Community was the establishment of their School of Sacred Theology. In June 1943, a preliminary program was set up under the direction of three eminent scholars, Monsignor William Newton and Fathers Gerald Ellard, S. J., and Michael Gruenthaner, S. J. Father Gruenthaner is Chancellor of the School of Theology at this time.

The philosophy of this new school was based on the text of St. Paul ; " All scripture, inspired by God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work " (II Tim., 3, 16).

Sisters and laywomen teaching religion in colleges, or engaged in explaining the faith in lectures and writing, are performing a task requiring the same type and degree of scientific preparation which the Catholic Church prescribes for her priests. The new School of Theology was therefore established to meet modern exigencies and the constant demands made upon American Catholic women in the apostolate of religious instruction.

While figures cannot tell the whole truth, in the twelve years of its existence, the school has enrolled nine hundred and forty Sisters from thirty-two different religious orders, as well as many laywomen. It has conferred twenty-eight degrees of Doctors of Philosophy, and ninety-one Masters of Arts in Religion.

For this unique contribution to American Catholic life and culture, we salute St. Mary's College, and within that institution, above all Sister Madeleva, C. S. C., President, whose genius has guided her original plans to such fruitful results.

Rev. ROLAND G. SIMONITSCH, C. S. C.
University of Notre Dame, Notre Dame, Indiana.

EUROPE

Belgium.

Catechesis in mission countries. — The Days for Missiological Studies which took place at Louvain from the 23rd to the 26th August, 1955, derived a particular importance and lustre from the fact that they were celebrating the 25th Missiological Week. The subject chosen this year also marked the importance of the event : *Catechesis* as the central subject of evangelization. The numerous native priests and religious present, their outstanding speeches and their frequent remarks, showed the vitality and radiation of these missiological Days.¹

History of the Institution. — In a detailed account, the president, Dom NEVE, Rt. Reverend Abbot of Lophem, gave the history of the institution. For 25 years, the Louvain Days have played a part of capital importance in the deepening of missiological doctrine, the fight against obstinate prejudices, the insistence on the need for a perfect adaptation to the country to be evangelized, providing solutions at once firm and bold to missionary problems. Among the subjects of study, we may mention a constant preoccupation with human problems in the missions : the position of the family, the condition of women, the mother and her formation as teacher, the influence of the press on native mentality, the problem of languages in the same district, that of human instruction and culture, native ownership, the social question, etc. A constant anxiety was manifest to remain in touch with human and present realities, as also a resolution to withstand injustice or suffering and to remedy them as far as possible. All this is the attitude of the Church herself.

However, in the course of the 25 years, the subjects which touch most closely upon the Christian message and the work of evangelization were espe-

¹ A summary of all the speeches being out of the question, we will limit ourselves to those which brought out most in relief the leading lines of catechesis. Those in the French Section were : *Introduction*, by Fr. MASSON, S. J. ; *Principes, courants et perspectives de la Catéchèse*, by Fr. Vincent AYL, F. E. C. ; *Le problème du catéchuménat de masse*, by Fr. HEUGHENS, P. B. ; *La catéchèse par correspondance en Chine*, by Fr. LEGRAND, Scheut ; *Bible et Catéchèse*, by Dom Charlier ; *Pour un dialogue Islamo-Chrétien*, by Fr. MOUBARAC, of St. Séverin, Paris ; *La Catéchèse sur Dieu et la mentalité zandé*, by Fr. SUKALA, O. P. ; *Le message du salut dans notre catéchèse*, by Fr. VAN CASTER, S. J. ; *La catéchèse féminine en Inde*, by Rev. Sr. Jean du Sacré-Cœur of the Srs. of Charity of Gand ; *La catéchèse sur le Christ*, by Fr. RANWEZ, S. J. ; *Liturgie et catéchèse*, by Fr. MAERTENS, O. S. B. ; *Catéchèse sacramentaire et mentalité bakongo*, by Fr. MAVWELA, S. J. ; *L'emploi des moyens visuels dans la catéchèse missionnaire*, by Fr. BERGER, S. C. J.

cially under study : conversions, the catechumenate, catechists, the liturgical formation of the catechumen, parochial life, the training of catechists, the native clergy, native religious congregations, etc.

By a happy inspiration and as a reaching of thought towards greater depth, the 25th Week had chosen as its subject : the presentation of the Christian message, which is to say, the study of catechesis itself.

Evolution and tendencies of Catechesis. — The study of catechesis in mission countries should enter again in the modern currents of thought which affect religious pedagogy. It would be regrettable if missionaries were not to profit by all the experience acquired by the catechetical revival which is manifesting itself in the old Christendom of Europe and in the U. S. A. In reality, the fundamental problems of evangelization are the same everywhere ; it is therefore necessary that missionaries should know the broad lines of catechetical evolution during the 35 last years in order to understand how the attitude concerning the message to be transmitted has progressively deepened and how the present renewal has finally returned to the most traditional but also the most fecund principles of ancient catechesis. Fr. Vincent AVEL, F. E. C., from Paris, gave a masterly exposition of the sources of this renewal and of present currents of thought.

Amongst the external factors which have revived catechesis, we must mention the progress in *psychological studies* of children, the researches of *secular pedagogy* in the matter of active methods and new schools, and the interest taken in the study of environments, that is, the *sociological dimension* of education.

The internal factors, or those of the Church, were the development of the *specialized Catholic Action* which drew attention to the adaptation of teaching ; the *Biblical Movement*, which oriented catechesis in the direction of " the history of salvation " and of the ' tradition ' of the Word of God ; the *Liturgical Movement*, which taught that catechesis cannot be independent of liturgical participation ; for the sacramental act inserts us into the Church's life ; and, when this act is explained, commented upon and understood, it teaches us to perceive its reality as Salvation ; finally, the *Pastoral*, or *Missionary Movement*, which intensified ecclesiastical interest in catechesis.

The catechetical movement is therefore at the confluence of many modern currents, whose riches it gathers. Many catechists who do not realize this are mummified in a bygone stage.

The evolution in France and Belgium during the last 35 years, divides into three periods. The first (1920-35) is characterized by an intense anxiety for a more perfect adaptation to the psychology of the pupil. The second period (1935-50) was that of the elaboration of a good method, the construction of a good handbook, a good catechism to help the teacher to know ' how ' to teach. The 3rd period is of the present day. Under the influence of German experts in catechetics, notably Jungmann, it is chiefly interested in the substance of the teaching. While still preoccupied with a careful adaptation to the subject, and an inductive, active and live, method, the catechist is asking himself questions relating to the requirements of revealed truth : What must he

teach ? In what spirit ? What is the goal ? The answers to these fundamental questions will allow us to appreciate the rectitude of psychological adaptation. Have we not eliminated fundamental elements from the Message under the pretext that they could not be understood ? They also allow us to eliminate certain methods which do not respect either the spiritual value of the teaching nor the spirit of faith in which it must be given. It is not a matter of making ideas understood nor of memorizing formulae, but of demonstrating the Christian *mystery* and sustaining theological action.

Taking into account this evolution which is now reaping the benefit of the acquisitions of the preceding periods, we can appreciate the various aspects, the multiple shades of presentday catechesis :

1. — It wants to be *spiritual*, it takes its stand on grace and desires to sustain growth in a spirit of faith ; it therefore rejects methodological rationalization and the appreciation of its worth according to intellectual criteria, in order to become a pedagogy of faith. It does not pretend to bring a system of truths to be learnt by heart, but to transmit a “ mysterious message ” in which God confides Himself to us to make us live by Him.

2. — Hence the *personal* nature of catechesis which attempts to compose a dialogue between catechist and catechumen by which the former tries to correspond to the interior need of the latter by leaning on his own vocation and on the grace received by him. Personal also for the catechist who should be a ‘ witness ’ and give of his own life. This living dialogue has also to transmit a living Person : Christ.

3. — Catechesis is *communal* : it is realized ‘ in ’ the Church by the support of the whole parochial community, with the help of Christian homes and the support of the Catholic Action movements : “ We do not save ourselves alone. ”

4. — Catechesis is *concrete and living* : it is not a matter of book learning, but of understanding and living the facts of the history of the people of God on the road.

5. — Hence the *inclusive* aspect of catechesis which cannot be developed if the family spirit is not improved, the parish made to live, the working environment made healthy, the apostolic spirit in Catholic Action intensified.

6. — Finally, true catechesis will be both *Biblical* and *Liturgical* and thus give us the sense of God’s plan which is carried out throughout history. We know this plan by the word of God and we share in it by the sacramental and liturgical act which re-presents it.

Bible and Catechesis. — The biblical aspect of present catechesis was dealt with by Dom CHARLIER who pointed out the difference between the Bible and catechesis and their interpenetration in a pedagogy of faith. The Bible, with liturgical life, is the source of a true Christian instruction ; it is its stimulant, for it continually vivifies its spirit ; and, in a certain sense, it is also the goal, for we must learn to *listen*, in the full sense of the word, to the Word of God that is, to Christ, Who calls us to the Sacramental Sacrifice. The Bible is not a means or a tool in the hands of the catechist, it is transcendent in

teaching, and if it is true that the catechist must adapt himself to the catechumen, it is uniquely in order to remodel him on the Bible and to make of him "a spiritual Semite," that is to say, to make him stand in his right relation with regard to the design of God, and to insert him in the history of salvation which the Bible brings to us. We see the importance of this doctrine for the missions, where the abuse of the recitation of the catechism has almost corrupted catechesis. The latter will not rediscover its spiritual vigour except by a definite return to the Bible. Moreover, this biblical aspect of catechesis corresponds fully to the psychology of Asiatics and Africans, whose civilizations are much more sapiential than technical. Sapiential culture is far from a natural interest in material values, scientific discoveries and rational constructions, it brings a receptive attitude to interior values and to contemplation which is born of a naturally religious soul. Now the Bible, born in a similar civilization, replaces us in the sapiential direction by its religious anthropology and its theology, both expressed in terms of the history of salvation.

Liturgy and Catechesis. — The liturgical aspect of modern catechesis was admirably brought out by Dom Thierry Maertens, who began by defining the nature of liturgical catechesis. It was not a question of catechesis making use of the liturgy as one of its methods, but of a liturgy which is itself catechetical.

It is an initiation, that is to say that, more than a simple intellectual message, it is an apprenticeship to the new life. The essential characteristic of this initiation is that it is first the action of God on man and not the gesture of man turning towards God. It is the vivifying word which God addresses to man and by which He makes him live by His own Life.

Action of God, the liturgy will be essentially biblical, for the Bible tells us of the action of the divine love at work in human history. The liturgy takes up the same rhythm which animates the Holy Scriptures.

The Message of Salvation. — It can be seen that all catechesis, whether it is presented in a doctrinal, biblical or liturgical light, is summed up in a "Message of Salvation," the proclamation of the Good News which does not consist in a collection of abstract propositions, but in a Person to make known and loved, Christ, the Word of God, Who expresses by His whole life the plan of God, full of mercy and love: To save men by giving Himself to them in Jesus Christ. A catechesis or a catechism which are not the biblical story, the liturgical initiation and the doctrinal reflection of this always permanent fact, would run the risk of truncating the Message, of emptying the "mystery of Christ," the central fact of Christianity, which the apostles had to proclaim. This Message is entirely centred on God; it comes from God like a word addressed to me personally and inviting me to act. "The Kingdom of God is at hand, do penance." We see how the message calls for an answer from man, and wishes to establish a personal relation between men and God; which is realized in Jesus Christ: Man-God.

The subject of the message is therefore primarily a Person, introduced by the whole history of the Hebrew people, living in the Church, and growing continually in the course of time, in view of His achievement in Heaven.

Revelation is expressed in the actions and words of Christ, and especially in His death and resurrection, the central event, proclaimed throughout the Bible and 're-presented' throughout the liturgy. Here again the teaching of religion does not chiefly consist in the transmission of an abstract doctrine, but in the communication of a concrete call by Christ, the initiation into His saving action; to catechize, is to put man in relation with his God, by revealing to him the Person and active love of Christ. And all the modern technique: pedagogy, psychology, visual means, etc., must place themselves at the service of this living relationship without stifling it. To teach John religion, said the speaker, quoting a wellknown saying, we must first know our religion, that is, Jesus Christ, and also John; but the adaptation to the hearer must come from an inner inspiration truly lived.

This was the subject of the very compact speech by Fr. van CASTER, S. J.

Three Examples. — 1. *Catechesis on God.* — Fr. SUKALA, O. P., from the Belgian Congo, analysed Zandé mentality and showed what stepping stones it offers for the development of our teaching on God and the inclusion of moral requirements. Catechesis, built on the natural qualities of the primitive religious soul, will transfigure and elevate the natural knowledge of God by a progressive teaching of biblical doctrine and a living participation in the liturgy. The speaker explained how the Zandé conceives God, man and the universe. God is conceived in His eternal existence and this fact does not raise any problem. He is known in His nature as a Person, living and acting, in His universal creative causality, in His providence which keeps us alive and feeds us. God is given in Zandé thought His divine attributes such as justice, omnipresence, omniscience, almightiness. The divine names and qualities of God are to be found in popular songs, funeral chants, the names of children: "God is unique," "God is good," "Property of God," "Grace of God." We see how this Zandé mentality is in certain respects akin to Hebrew mentality and how the ideas, images and hopes of the Bible penetrate it easily.

The worship of the supreme Being is not exteriorized, among the Zandés, although the attitude of souls manifests a clear consciousness of the sovereignty of God, from which even magicians and sorcerers do not escape. The comparative study of religions shows that the progressive departure of the supreme God into a very remote Heaven is a universal fact, while the lower divinities are nearer to men because more concrete, utilizable or more dangerous. Liturgical catechesis should be able to maintain the absolute transcendence of the divinity while making it understood how the God of the Covenant, by His mercy and love, is near those who love Him and merits our gratitude expressed in worship.

Moreover, the thought of God among the Zandés is coloured by love and gratitude, but chiefly by a respectful fear. For God, far from being inert, complaisant and powerless, is considered as the Supreme Chief. The Zandé,

who has a very high idea of the authority of God, considers himself as His possession, " My possessor, " but this idea of possession and divine domination diminishes in him the sentiment of the personal relationship, spiritual liberty and initiative.

While keeping this spirit of submission and reverential fear towards God and the sense of His absolute authority, the foundation of moral obligation, the christian catechesis of the commandments will cultivate the sentiment of love to the Great Chief, Whose mercy enfolds us like that of a Father.

2. *Catechesis on Christ.* — Fr. RANWEZ, S. J., told of the doctrinal characteristics of a catechesis on Christ, the times and rhythms of its presentation, and finally of the means of awakening a correct knowledge of Jesus Christ. By reason of its importance, we have given this speech in full in this number.

3. *Sacramental Catechesis.* — Fr. MAVWELA, S. J., missionary among the Bakongos, showed how a catechesis on the sacraments and sacramentals can find root in the religious soul of that people and even in the customs and rites inspired from paganism. The tendency of missionaries up to now has been rather destructive of pagan customs ; rites and religious practices have been condemned en bloc. This arises from the difficulty which the native soul finds in truly detaching himself from magical and superstitious mentality. And yet a real Christianization must seek to go beyond rather than to destroy. In the times of the Barbarians, the Church christianized the springs, trees and high places. Could we not also save the native rites and customs compatible with dogmas or which can assist, by surpassing and supernaturalizing, in the comprehension and living of Christian truths ? It is for the missionary to reflect deeply upon this problem and to ask himself whether liturgical catechesis would not gain in vital intensity by finding support in the primitive images and customs.

Initiation among the Bakongos expressed the idea of a death and resurrection, a distant natural preparation for the " Consurrexistis cum Christo " of baptism. This initiation implied personal asceticism and communal obligations which foreshadow the duties of the Christian. It was accompanied by a retreat in which absolute silence was the rule, a public confession in which sincerity was required under pain of sacrilege. The penitent had the assurance of being pardoned and protected by the promised secrecy. — The idea of priesthood was far from being foreign to them.

Many of the pagan practices prefigure more or less Christian rites. An objection may be made of the possible confusion between the sacraments and pagan practices. But in speaking of them we can explain the transcendence of the Christian rites and the falsity of the superstitious practices, and consciences can be enlightened as to the inner conditions necessary for the efficacy of the sacraments. The whole life of the native evolves in rites : he loves religious ceremonies and great liturgical ceremonies attract crowds. It is a quality of the native soul which ought to be encouraged, for the negro is predisposed to understand the meaning of sacred symbols and to enter

into a liturgy which is the representation of salvation. In mission countries, the liturgy has not the place which it ought to have in catechesis, which has too often become purely a memorization of catechetical formulae, and the liturgical action appears as a spectacle at which one assists without comprehension. Clearly there is need to vivify catechesis and liturgy by uniting them.

Albert DRÈZE, S. J., *Brussels*.

France.

VIth Session of Studies on Catholic Action. — The Study Days which took place from the 21st to the 28th June 1955 at the Facultés Catholiques of Lille, saw a numerous attendance of priests and religious missionaries from all Orders and all countries. Under the able organization and direction of Fr. Delatte, these days consist of lectures, discussions and the exchanges of personal experiences. They are concerned with the position and doctrinal structure of Catholic Action, its methodology and its missiological aspect. Those who wish to know more of the spirit, technique and efficaciousness of Catholic Action, both local and international, will find an excellent opportunity in these Study Days. These courses take place each year in June and September.¹

The Lay Apostolate. — Not being able to quote all the speeches and papers, we will give as an example a short summary of the doctrinal exposition given by Mgr GLORIEUX, Rector of the Facultés Catholiques, on the place of Catholic Action in the heart of the Church's mission.

The Church desires to continue in her visible actions the invisible mission of Christ and to bring to all men the life and light of the Kingdom. With this in view, she brings the whole of herself into action, for it is to the people of God as a whole that the tasks of the evangelization, sanctification and building up of the Kingdom, the three aspects of her unique mission, are entrusted. This duty does not belong only to the hierarchy or to priests and religious, but to all Christians, according to their own vocation and in unity with one another. None monopolizes it, but each order, sacerdotal, religious or lay, has an irreplaceable part to play. If the priest does not fulfil his function, the layman cannot take his place; and if the layman is not at his post, no one can substitute for him. No man, therefore, is a Christian unless he makes the Church's mission his own and he who does not fill his place in the work of all falls away. We see therefore that the apostolate of the laity is an essential element in the general apostolate of the Church and it has always been so. Whether it is a matter of evangelization properly so-called which

¹ For all information, apply to the Rev. Fr. Delatte, Centre d'A. C. M., 60, Bd Vauban, Lille.

is the transmission of the Christian message, of the work of sanctification or of the organization and extension of the Kingdom of God on earth, the layman possesses a specific part in the realization of these tasks. He will witness to the Gospel and its spirit in his personal, family, parochial, professional and political life. He shares in the sanctifying work of the Church by the radiation of his Christian life and the intensity of his liturgical participation in the sacrifice of Christ and in His Sacraments. In the establishment of the Kingdom, which is the loftiest of the Church's earthly aims, he will join the spirit of obedience and initiative, he will work at the Christian organization of the world by spreading the Christian spirit in his different environments.

It must be emphasized that this general apostolate of the laity has always existed in the Church, has always been understood and, in varying degrees according to periods and countries, always been practised. The present promotion of the laity in the Church is not its work, but that of Catholic Action, which can not be identified with the general apostolate of the laity.

Catholic Action. — In the lay apostolate, Catholic Action has a definite place. It is "the participation of the laity in the hierarchic Apostolate of the Church." The novelty of Catholic Action, which justifies the actual promotion of the laity, consists in the specialized extension of the field of the lay apostolate and in the organic and communal nature of their action. The essence of Catholic Action does not lie, as might be thought, in the method of enquiry : See, Judge, Act, nor in the apostolic specialization of the same on the same, nor in the apostolate by transformation of the milieu, nor in the preparation of the common effort by meetings and study circles — although all this is very characteristic of Catholic Action — still less in the lay apostolate at the service of the priest for strictly parochial duties, but uniquely in the *organized participation of the laity in the hierarchical apostolate*. Every one of the words of Pius X have their own importance, and their exact comprehension would avoid many ambiguities.

In his diocese, the bishop bears the responsibility for all souls. Now there are places, districts, places of work and pleasure which the parochial organization does not reach, except on paper ; where the priest, curates, nor any priest as such, are unable to enter. The *bishop* therefore entrusts part of his pastoral responsibility to a Christian laity which is on the spot and specializes in that milieu : for example, he entrusts the world of the factory to all the Young Christian Workers in a particular district. This apostolic work falls on the *group* as such, "the laity," by a mandate of the bishop, for, by his baptism and confirmation, the layman has no strict duty to take upon himself the responsibility of a whole geographical, sociological or professional, sector. On the contrary, a portion of the laity, mandated for a particular sector, bear the responsibility with regard to the bishop. The promotion of the laity consists therefore in an extension of the field of apostolate entrusted to laymen, in a very definite participation in the bishop's pastoral responsibility, and in an organization common to their whole activities.

We have summarized this doctrine of Catholic Action, because it allows us to put clearly the problems and various forms of the lay apostolate both in our regions of old Christianity and in the distant mission lands. The whole Study Week established a constant parallel between the activities of Catholic Action in the mother country and overseas. Canon DEWITTE, dean of St. Catherine at Lille, gave a sociological study of his parish, showing how exactly Catholic Action entered where the possibilities of parochial action stopped. While the militants of Catholic Action remain in close contact with the parish priests who are their spiritual inspirers and with all the parochial equipment which supports them, yet, in their proper apostolate, their true chiefs are the regional and national leaders of their branch of Catholic Action, who hold a direct mandate from the bishops. The testimonies of lay leaders of Catholic Action were among the most interesting and most suggestive. The experiences of Catholic Action in numerous missionary districts gave proof of the radiation and influence of this new form of apostolate. It is to be wished that a patient research work would collect the multiple forms of structure and influence of Catholic Action, resulting in the elaboration of a Catholic Action sociology with its statistics, types and rules.

Albert DRÈZE, S. J., *Brussels*.

Greece.

Athens Catechetical Centre : Exhibition and Study Week. — The Athens Catechetical Centre, encouraged and helped by the International Centre "Lumen Vitae" at Brussels, has carried out, for the first time in Greece, and after a year and a half of preparation, an exhibition and a Catechetical Study Week, from the 16th to the 24th April, 1955. The organizers conceived the idea after having studied the position of religious teaching in their country and recognized the need for the adoption of teaching methods better suited to childhood and youth. The pupils were already provided with books dealing with Christian doctrine as a whole, amongst others, a catechism in three volumes compiled by Fr. Iakinthos Gad, a priest of the Oriental Rite. This manual is still used in colleges, but its explanations take the form of theological theses and its terminology is difficult.

To create a catechetical revival in Greece and to interest parents and pupils, as a rule too little cognizant of religious formation, they had to be made to realize, as also those responsible for religious instruction, the progress realized in this matter by other Catholic countries.

H. E. Mgr Macrionitis, archbishop of Athens, has shown, since his elevation, a particular interest in the catechetical movement, its progress and reorganization ; he saw in it one of the surest means of safeguarding and furthering Catholicism in Greece. Therefore, strengthened by his encouragement, we proceeded.

The catechetical exhibition was held in the Ursuline convent, in the centre of Athens. We had a great variety of books and didactic material which had been sent us from France, Belgium, Italy, Spain, Canada, U. S. A.,

England and Ireland ; seven sections grouped them together under the headings : Catechism and the Cinema — Catechism in schools and parishes — Catechism in the universities — Catechism and the catechetical School (ΚΑΤΗΧΗΤΙΚΑ) — Active methods of catechism — Catechism and liturgy — Diffusion of the religious idea.

In spite of propaganda by announcements in the press and by tracts, the visitors were not numerous, which proves how little interest people take in these problems. We expected more, but we had the visitors which we needed, those responsible for religious instruction. They were able to see what is being done abroad.

In connection with the exhibition there were talks and meetings, the latter reserved for the catechists from Athens and the Piraea. Fr. Rigoutsos spoke of " the historical evolution of catechesis " from the times of the primitive Church to our own day. H. E. Mgr Macrionitis dealt with " the problem of catechesis and the future of Catholicism in Greece ; " he mentioned the unfortunate position of Greek Catholics with regard to religious formation, dispersed as they are throughout the country, hard to reach. Without a serious effort for at least the religious formation of the children, this Catholic people run the danger of being lost or absorbed by the Orthodox. Illness prevented H. E. Mgr Calavassiss, Exarch of Greeks of the Oriental Rite to give a greatly hoped for talk on " Catechism and the liturgy. "

I had the honour of presiding at the two meetings reserved for catechists. The discussions, based on the questionnaire sent earlier to all the catechists, bore on the difficulties which religious teachers have to face with regard to the children and their parents, the manuals, and the actual teaching of religion. My talk on the contents of religious teaching and its presentation to children was also the subject of discussion. It was unanimously resolved to organize monthly meetings open to all catechists to discuss the problems of religious instruction.

During the Week the visitors greatly appreciated the permanent showing of slide films on the Mass, the Commandments, etc., and the adornment of the hall artistically executed by Fr. Joseph M. Prindesis.

H. E. Mgr Macrionitis chose this occasion to make the catechetical Centre the official means for the reorganization and coordination of the teaching of the catechism, the publishing of new manuals, the organization of meetings, advice, the lending of books and magazines.

Work in this direction had already begun. A committee of priests consisting of the Jesuit Fathers, Rigoutsos and Macrionitis, an Assumptionist, Fr. H. Vertalitis, and a priest of the Greek Rite, Fr. A. Lambriotis, are preparing a manual of religious instruction for each of the six forms in the lycée. In addition, I have compiled, as a provisory official text for the Archdiocese of Athens, a little catechism of 150 pages, published in July.

P. MACRIONITIS, S. J., *Athens.*

II. PUBLICATIONS

DUTCH LANGUAGE

1. Methodology.

DAELEMANS, Lic. A. and VAN HOVE, Dr. W. — **Algemene Onderwijsmethodiek**. Antwerp, Plantijn (Rode Kruislaan 3, Hoboken), 1955, 128 pp. — Although the first volume of this series does not contain specific directions for religious instruction, it will all the same be very useful for religious teachers in middle schools. It explains shortly what is meant in this teaching by: active methods, individualization, the setting to work of motives, integration, schemas for courses, etc. A succinct bibliography.

— **Met brandend Hart. Liturgisch-bijbelse Katechese. Samengesteld door het Katechetisch Centrum Canisianum en de Katechetische Werkgroep van de Broeders van de Onbevleete Ontvangenis te Maastricht**. Uitg. Malmberg, 's Hertogenbos. — The appearance of this new periodical marks an important step in catechesis, as is the case in other countries. The principles are clearly laid down in the first number: why catechesis differs from secular education; why the symbolic proceedings of the liturgy are normative; why our testimony of faith in the catechism lesson should be given in connection with the Bible. These principles are applied with all the necessary fluidity. The annual subscription (fl. 50) covers 40 parts, containing 12 pages for each form from the 3rd to the 6th year: a lesson on the liturgy (preparation for Sunday), two lessons on Sacred History and two on the catechism; once a month there is an additional leaflet with homework. The catechetical texts for the teacher presuppose an advance lesson given by the priest according to Fr. Hollander's book, which we are reviewing below.

HELL, E. — **Godsdienstmethodiek**. Bussum, Paul Brand, 1955, 192 pp. — This catechism course for normal schools is especially suitable for the situation as it exists in Holland. The pupils are taught to familiarize themselves with the methods employed in that country (the new method of "Met brandend Hart" is, however, not yet mentioned in it). Many of the suggestions are judicious and detailed. That most important aspect of modern catechesis is however lacking: the revised way of looking at the substance of religious teaching. One original feature is a very good criticism of the mural pictures in use, reproduced in the illustrations.

KRIEKEMANS, Dr. A. — **Grondbeginselen der godsdienstige, zedelijke en sociale Opvoeding**. Antwerp, Nederlandse Boekhandel, 1954,

136 pp. — Four talks which show “ how man, called to realize himself, needs the help of his neighbour, the community and God. ”

MOREL, Dr. V. — **Inleiding tot de theologie**. Antwerp, Sheed and Ward, 1955, 356 pp. — A systematic survey with ample information on the nature of theology, the magistracy, the sources, subdivisions, history, present position, organization and the publications, of theology. It lacks an explanation of the important place which biblical theology has regained in the whole of theological science.

2. Bible.

BRAUNS, M. — **Jesus als Dichter**. Tiel, Lannoo, 1954, 168 pp. — Fr. Brauns, from an original point of view, gives us very interesting ideas, in his vigorous style. Some are entirely justified by the gospel and demonstrate aspects of Christ which are too often disregarded ; others are more the reflection of the author's psychology and call for a reserved attitude.

GROLLENBERG, L., O. P. and VAN LIERDE, Dr. A. — **Atlas van de Bijbel**, 2nd ed., Amsterdam, Brussels, Elsevier, 160 pp., 34 maps, 408 photos. — The importance of the biblical milieu is becoming increasingly recognized. This atlas gives us, in the historical text, the sequence of the maps and the many fine illustrations, a scientific view of this historical and geographical setting. There is also a French edition.

GROSSOUW, W. — **Bijbelse Vroomheid**. Antwerp, Het Spectrum, 1955, 239 pp. — Faith and charity, piety and selfsacrifice, in the synoptics, St. Paul and St. John. Not only for the spiritual life, but also for religious instruction, it is necessary to know what the sacred authors mean by these terms. The present work is highly to be recommended for this purpose.

HIJMAN, M., S. J. — **Land van belofte**. 's Hertogenbosch, Malmberg, 1955, 138 pp. — By publishing this manual, Fr. Hijman sets himself in the forefront of the catechetical revival. In a personal manner he has united the Bible (the Gospel with references to the Old Testament), the Liturgy (the liturgical year) and the Catechism (the Creed). The doctrinal section could have been rather more developed. The style is simple and vivid ; the illustrations of Palestine, original ; the method, active. For the first form in secondary schools.

VANDEBUSSCHE, Dr. H. — **Jesus'woorden aan het Afscheidsmaal**. Tiel, Lannoo, 1955, 190 pp. — The meaning of the work of salvation which Christ came to carry out, His attitude to His Heavenly Father, our union with Him and the fundamental character of the Christian life are nowhere so suggestively expressed as in the discourse after the Last Supper. The present exegetical commentary, not always easy to read, brings out well this centre of the Christian message.

3. *Liturgy.*

DEKKERS, W., O. Praem. — **Dagmissaal.** Bruges, Desclée de Brouwer, 1954, 1888 pp. — The Roman missal with a translation in an easy style: the Sacraments, Vespers, the Kyriale. At the end of each mass are placed ideas which form a directory of Christian life. A clear and well-produced edition.

CLARENBEEK-VAN KLAVEREN, M. — **Wij wachten op het Kerstkindje.** — 2. **Het Kerstkindje is nu gekomen.** — 3. **Van Kerstekind tot Paaslam.** Antwerp, Sheed and Ward, 1954, 80, 92, 92 pp. — Throughout the liturgical year, 24, 6, 27 stories of the life of Jesus. The Gospel facts mixed with legends. Founded on home practices and written by a mother who knows how to create an intimate atmosphere. Well printed, with some discreet and suggestive illustrations.

— **Kerkelijk Leven, Kalender voor School en Gezin. 1955-56, verzorgd door het Katechetisch Centrum Canisianum.** Breda, Parcival, 52 weekly leaves. — An artistic photograph for every week taken from the lives of young people or from the liturgical life; a word of explanation of the missal; a practical point in education and a bible reading from the Old or New Testaments. Excellent.

LAMPEN, Prof. Dr. W., O. F. M. — **Panis Angelicum.** Bloemlezing uit de wereldliteratuur ter ere van het Heilig Sacrament, Tielt, Lannoo, 1955, 237 pp. An excellent anthology of testimonies by theologians, mystics and poets, with some illustrations of pictorial and ornamental art. The texts selected are chiefly concerned with the Real Presence and Holy Communion, which call for respect, praise and the desire for grace. The act of sacrifice, in which the faithful take a personal part in common, is not so manifest. The extracts are preceded by a historical study.

SCHERMER, J. — **Onze Romeinse Liturgie.** Breda, Parcival, 1954, 260 pp. — Places and objects, the Mass and the liturgical year, the Sacraments (except confession), no special chapter on sacramentals. The explanation mentions, as it should, the origin of the ceremonies, but does not lay enough stress on the meaning of the mystery of salvation in the liturgy.

4. *Doctrine.*

BRINK, Dr. O. P., e. a. — **Theologisch Woordenboek, 1st Deel, A-G.** Roermond, Maaseik, Romen and Zonen, 1952, 1624 columns. — The whole of this dictionary will consist of four volumes, each of about 1600 columns. It contains numerous articles which are relatively short and some which are more developed. In it are questions concerning history and the bible, dogma, morals and canon law, liturgy and spirituality; but the largest part is devoted to speculative theology and social questions. For the former the doctrine of St.

Thomas has the explicit preference ; other opinions are however given with objectivity. As desiderata we note that some positions are too reserved (for instance, on the subject of Adam and Eve), and that the biblical and liturgical revival is not sufficiently apparent. All the same, this dictionary is to be recommended for its fulness and solidity. The parts are in course of publication ; the first volume consists of four, and has already appeared.

CROEZE, J. and TIMMERMANS, B. — **Rond de achttien**. Roermond-Maaseik, Romen en Zonen, 1954, 164 pp. — Subjects concerning dogma and morals, chosen for their interest for young people. Simple style, modern comparisons, taken from technology, etc. But this adaptation is too often made to the detriment of the nature of the Christian message of salvation, in its sense of a higher revelation.

HOLLANDER, H., S. J. — **Christus tegemoet. Uitgewerkte lessen voor de priester op de lagere school**. s'Hertogenbosch, Malmberg, **I. voor het 3^e jaar**, 1953 ; **II. voor het 4^e jaar**, 1954 ; (*IV volgt*), each volume 324 pp. — Several essential qualities for a good catechesis are to be found in these written lessons : the illumination of the contents as a message addressed to faith ; analogy as introduction to mystery ; questions as an element in the active method. Parables are perhaps employed rather monotonously and here and there with not very happy shades of meaning ; but on the whole the author shows a remarkable certainty of touch in the choice of his biblical and liturgical starting points, and also in the progressive explanation for children. Each volume gives the catechism in its entirety ; the explanation takes especially into account the questions which are added each year. Excellent manuals for priests and other catechists of children.

JANSSEN. — **Liefde**. Antwerp, Sheed and Ward, 1955, 198 pp. — An idealistic description of love between man and woman, in its dawn and development. A balanced presentation, although the difficulties are left in the dark.

MONDEN, L., S. J. — **Moraal zonder Zonde ?** Bruges, Desclée de Brouwer, 1955, 80 pp. — In reply to presentday objections taken from psychology (determinism), philosophy (affirmation of the self against legalism), and religious errors (the mystique of sin), Fr. Monden shows us how to rediscover the true sense of sin. With much perspicacity in his diagnostic and beauty in expression, knowledge of modern mentality is united with that of the gospel.

SCHOONENBERG, P., S. J. — **Het geloof van ons doopsel, I. Het eerste geloofsartikel**. 's Hertogenbosch, Malmberg, 1955, 228 pp. — A novelty of high standard. The author gives us a developed exposition of the Creed, from a personal meditation on the sources of revelation, especially of the Bible. Numerous surprising and profound ideas. Not easy to read, through lack of relief. For educated laity, but mainly of use to the clergy. The complete work will consist of six volumes.

STEUR, Prof. Dr. K. — **Christelijke Toekomstverwachting**. Antwerp, Sheed and Ward, 1953, 141 pp. — On Christian eschatology — an important subject on which there are relatively few sermons — the preacher puts the facts of Holy Scripture in relation to modern mentality. His reasoning is sometimes rather odd; but on the whole these sermons certainly give us a better understanding of what Christian expectation of the achievement of salvation signifies.

VAN LIERDE, Mgr. DR. P. — **Achter de bronzen Poort**. Hasselt, Heide-land, 1954, 26 × 18 cm., 216 pp. — In his quality of vicar general of H. H. the Pope for Vatican City, the author is very well placed to explain to us the organization of the central government of the Church. He does this in detail and in a way to make us understand better its religious meaning. A beautiful edition, adorned by twenty photographs.

VANSINA, D. — **Pascal**. Antwerp, Sheed and Ward, 1955, 259 pp. — A captivating study of Pascal's experiences, his problems and his religious thought, written as an interior drama, with art.

5. Collections.

'Chiro': PEETERS, A. — **Bergavontuur, meditaties voor Meisjes**. — **Lentebloemen id.** — **Jongensadel**. — **Jonge Kristenen**. Antwerp, 1954, resp., 147, 119, 263, 163 pp.

'Hoogland': DE VREESE, J. — **Meisjes zijn bloemen**. Antwerp, 1955, 24 pp. — **365 Flitsen**, 1954, 36 pp. LELOTTE, F. — **Kerstmis onze Hoop**, 56 pp. STERKENS, L. — **Magnificat, gebeden voor meisjes**, 1955, 196 pp. VANDEMAELE, P. — **Flamencos**, 1954, 117 pp.

'Humanitas': IGNATIUS van LOYOLA. — **Geestelijk Dagboek**. Tielt, Lannoo, 1953, 63 pp. — BOSCO, Dom G. — **Opvoeding zonder straf**, 1954, 60 pp. NEWMAN, H. — **Wachten op Christus**, 1955, 61 pp.

'Lievens-Centrale': BOYTON, N. — **Verminkte Handen**. Brussels, 1954, 206 pp. VANDEMAELE, P. — **Ridder van het Recht**, 1953, 157 pp. ID. — **De Blanke Mandarijn**, 1954, 46 pp. ID. — **De wrekende Vuisten**, 1955, 109 pp.

'Pro Apostolis': MESTDAGH, L. — **Leidersprofielen**, Brussels, 1954, 64 pp. ID. — **Pareltjes uit het Evangelie**, 1955, 48 pp. ID. — **Salto Portale**, 1953, 127 pp. STERKENS, L. — **De onzichtbare Banier**, 1954, 64 pp. — VAN DE MAELE, P. — **Meisjes met een Hart**, 1954, 64 pp.

'Zonnewijzer': **Het oude Testament, in verkorte vorm**. Antwerp, Spectrum, 1954, 18 × 11 cm., 277 pp. — DE LANGE, D. — **De Martelaren van Gorcum**, 1955, 268 pp. DOERFLER, P. — **Avonturier tegen wil e.i**

dank. 1955, 266 pp. FARROW, J. — **Damiaan, de Melaatse.** 1955, 223 pp. FEDERER, H. — **De Strijd om de Toren.** 1955, 333 pp. O'CONNOR, e. a. — **Wij zijn allemaal maar Mensen.** 1954, 311 pp. PEYRE, J. — **Basken in Ballingschap.** 1955, 257 pp. VAN BEIEREN, C. — **Pius XII,** 1955, 256 pp. VAN DOORNIK, N. — **Het Geloof van de Katholiek.** 1954, 246 pp. VAN WOENSRECHT, J. — **De zingende Postbode.** 1955, 253 pp. WESTERMANN, — **Kaarslicht in Keranna.** 1955, 200 pp.

6. *Translations.*

BEYER, J., S. J. — **De seculiere Instituten.** Bruges, Desclée de Brouwer, 1954, 414 pp.

De Bijbel in Beeld, Nederlandse uitgave door J. Coppens. Bruges, Bussum, Desclée de Brouwer, 1955, 321 pp., 1000 ill. (see our review in "Lumen Vitae", VIII (1953), p. 691; the French edition is also published by Desclée de Brouwer).

BIRNGRUBER, S. — **Christelijke Moraal voor Leken.** Antwerp, Sheed and Ward, 1955, 382 pp.

BOOTH LUCE, Cl. — **Heiligen voor nu.** Antwerp, Sheed and Ward, 1954, 320 pp.

BRODRICK, J. — **Franciscus Xaverius.** Antwerp, Sheed and Ward, 1954, 443 pp.

CAPELLE, Dom B., O. S. B. — **Naar een juister inzicht in de Misviering.** Louvain, Keizersberg, 1955, 189 pp.

CENAKEL, Zis. — **Wat Jesus aan de kleinen geopenbaard heeft.** Brussels, Cénacle, 1955, 19,50 Fr.

CENAKEL, Zis. — **Kom tot Mij.** *ibid.*, 1955, 13,50 Fr.

CERFAUX, Mgr. — **De Levende Stem van het Evangelie.** Tielt, Lannoo, 1955, 192 pp.

DANTEC, F. — **Christelijk Huwelijksleven.** Antwerp, Sheed and Ward, 1954, 207 pp.

PAPINI, G. — **Zo zie ik Christus.** Tielt, Lannoo, 1954, 477 pp.

RAHNER, K. — **Christendom en Kerk in onze Tijd.** Bruges, Desclée de Brouwer, 1955, 206 pp.

RINGEL, E. and VAN LUN. — **De Dieptepsychologie helpt de zielzorger.** Bruges, Desclée de Brouwer, 1955, 157 pp.

SCHAMONI, W. — **Het werkelijke Gezicht der Heiligen.** Bruges, Desclée de Brouwer, 1954, 360 pp., 122 photos.

KAYE-SMITH, Sh. — **Theresia Martin.** Bruges, Desclée de Brouwer, 1954, 98 pp.

TRESE, L. — **Een Probaat Man.** Antwerp, Sheed and Ward, 1954, 152 pp.

VANN, G., O. P. — **Het Water en het Vuur.** Antwerp, Sheed and Ward, 1954.

WALTER, E. — **Geloof, Hoop en Liefde.** Antwerp, Sheed and Ward, 1954, 207 pp.

WEIL, S. — **Zwaartekracht en Genade.**

Marcel VAN CASTER, S. J., *Brussels.*

ENGLISH LANGUAGE

I. RELIGIOUS CULTURE FOR ADULTS

Holy Scripture.

RICCIOTTI, Giuseppe. — **The History of Israel. I. From the Beginning to the Exile. II. From the Exile to A. D. 135.** Milwaukee, the Bruce Publishing Co., 1955, 430-476 pp. \$ 15.00. — As the preface tells us, the English translation of the *Storia d'Israele* fills a serious gap in the Catholic biblical literature in English, all the more as this edition embodies the most recent progress in scriptural science. The whole book reveals the author as an orientalist of the highest value, with a perfect knowledge of the Holy Land, of non-Catholic literature, and of the new discoveries in history and archaeology, not to mention that he is an excellent narrator. His general scheme covers the course of the history of Israel itself, but also introduces the nations with which the chosen people entered in contact. The text, printed in remarkably good type, is illustrated by maps, numerous photos of works of art, of pictures and of inscriptions. These two beautiful volumes should be found in every Catholic library.

RICCIOTTI, Giuseppe. — **Life of Christ.** Cork, Mercier Press, 1955, XIII, 402 pp. 21/-. — The English translation of this wellknown book has already appeared in its complete form in a beautiful edition. Here we have a popular abridged edition, which has been worth doing, for the book deserves to be accessible to as many as possible. It contains a critical introduction, mainly historical, very instructive. Although popular, this is an attractive edition and an imposing volume.

Liturgy.

HERWEGEN, Ildefonse, Dom, O. S. B. — **Liturgy's Inner Beauty.**

Collegetown Minn., Liturgical Press, 1955. — We have here the English publication of a German pamphlet, which gave the first impulse to the liturgical apostolate in Germany in 1912. It is still up to date for the purpose of initiating the faithful into the beauties of the liturgy.

Dogmatic Theology.

CUNNINGHAM, Francis, L. B., O. P. — **The Indwelling of the Trinity.** Dubuque, The Priory Press, 1955, XVII-414 pp., \$ 7.50. — The mystery of the indwelling of the Three Divine Persons in the souls of the just has been presented differently by theological schools. These theories, including those of modern theologians, are described and discussed in this book. But its chief aim is the historico-doctrinal study of the solution given by St. Thomas Aquinas, a study conducted on the following plan : The mystery : the problem. — The sources of scholastic teaching on the divine indwelling. — The usual teaching of scholastics. — The solutions of the first scholastics. — The solutions of St. Albert and St. Bonaventure. — The solution of St. Thomas. — Comparative study of St. Thomas' solution in the book on the Sentences. — Comparative study of St. Thomas' solution in the *Summa Theologica*. — Conclusion. — The tables of texts, the final notes, the bibliography, and the index witness to the high scientific value of the work. For religious formation, the work is of vital importance, without attempting to impose any one solution.

HENRY, A. M., O.P. — **Introduction to Theology.** Cork, Mercier Press, XIV-306 pp., 21 /-. — This volume is the first in a series called : *Theology library*, which will probably consist of six volumes and has been projected for priests, seminarians, but also for laity in search of systematic theology. It is written in collaboration, and the original is in French. In the first volume the sources of theology are studied : the Bible, Liturgy, Canon Law, the Fathers and Doctors of the Church, the oecumenical councils, echoes of tradition in art, and finally, theology, science of the Faith. The chapters are followed by an ample bibliography. This publication forms a popular work of theology suitable to the intellectual needs of our period.

HOHENSE, H. — **The Augustinian Concept of Authority.** New-Rochelle, Folia, 77 pp., \$ 2.00. — This is a concordance of the passages in St. Augustine's works referring to authority. After the list of the Saint's work, in their chronological order, we have an anthology and indices. It is a very thorough work of research, indispensable for a complete study of St. Augustine's doctrine on authority, but it is necessary to have the writings of the great bishop at hand.

OTT, Ludwig. — **Fundamentals of Catholic Dogma.** Cork, Mercier Press, 1955, XVI-519 pp., 30 /-. — A translation of the German book *Grundriss der katholischen Dogmatik*, which is a real treatise of dogmatic theology in modern language. The author takes for his foundations earlier works, and erects a more finished edifice upon them. Five sections : God One and

Trine, God the Creator, God the Redeemer, God the Sanctifier, God the End of all. Theological students will find this handbook useful for revising the lectures given in Latin ; they will not find anything new in it, but it will enable them more easily to assimilate the teaching they have received. The verities of the Faith and those affected by a theological note are printed in heavy type. There is a bibliography of the books best suited to the needs of students.

ROELKER, Edward, Rt. Rev. Mgr. — **Precepts.** Paterson, N. J., St. Anthony Guild Press, 1955, 264 pp., \$ 3.50. — Professor of Canon Law at the "Catholic University of America," Mgr Roelker publishes specialized books : this one is on the 'Precepts' as distinguished from the laws, sentences and decrees. All the aspects of this question, based on canon 24, are examined : I. Concepts and contrasts. — II. Division of the precepts. — III. The precepts included in canon 24. — IV. The author of the precept. — V. The subject. — VI. The matter of the precepts. — VII. Their duration. — VIII. The extent of the obligation of a precept. — IX. The precepts of judiciary power. — X. The precept in administrative processes. — XI. Penal precepts. — XII. The precept as a penal remedy. — XIII. Recourse to and call for precepts. — XIV. The cessation of precepts. — 26 pages of notes, a bibliography and an index accompany this erudite exposé, presented clearly.

TRESE, Leo J. — **The Holy Spirit and His Work.** Paterson, N. J., Confraternity Publications, 1955. — This large pamphlet is the second in the series *This We Believe* ; numbers 3, 4, 5, 6 are in preparation. They are written for religious study circles. The expressions and teaching method of the Rev. L. Trese, whose other books have been very successful, are here found again. Each chapter contains : a graphic exposition of doctrine ; three or four interruptions for the 'discussions' (a series of questions) ; an application : my apostolate. The action of the Holy Spirit in souls, in the Church and the world is the subject of all the chapters ; only one is concerned with His Person.

VOGT, Bernard, O. F. M. — **Duns Scotus, Defender of the Immaculate Conception.** Paterson, N. J., St. Anthony Guild Press, 1954, 30 pp., \$ 0.50. — It was opportune to recall, on the occasion of the centenary of the definition of the dogma of the Immaculate Conception, the position of Duns Scotus, the defender of this privilege of Our Lady. The author of this pamphlet describes it clearly, analysing the doctrine of Duns Scotus on the nature of original justice and original sin and reproducing his arguments in favour of the Immaculate Conception. The style recalls that of the School.

Religious Instruction for Adults : Pamphlets.

MARY LOYOLA, M., I. B. V. M. — **What Catholics Believe.** London, Catholic Truth Society, 46 pp., 6 d. — A summary of Catholic doctrine with

apologetic intention with regard to Protestantism. Disturbed by the growth of incredulity, the author desires to bring England back to the Roman Catholic Faith of its ancestors and applies herself in this succinct study to enlighten Protestants as to the Catholic beliefs and to destroy prejudices. Four chapters: Faith, Hope, Charity, the Sacraments.

Guild Family Readers. St. Paul, Minn., Catechetical Guild, 1954-55. 64 pp., \$ 0.15. — The Catechetical Guild is continuing this series in small size, of works of Catholic authors. In 1954 and 1955 the following have appeared: *What every Catholic should know.* — *Jesus Christ Saviour of the world.* — *The Ten Commandments.* — *The Immaculate Conception.* — *Indulged Prayers.* — *St. Pius X.* — *Going Steady.* — *The Risen Soldier.* — *Blueprint for Enslavement.* — The appearance of these pamphlets is attractive. The aim is to propagate Catholic books without taking up undue space on the bookshelf, or in the pocket.

Spirituality.

COLLINS, A. Leonard, C. S. C. — **1954 Proceedings of the Sisters' Institute of Spirituality.** — Notre Dame, Ind., University of Notre Dame Press, 1955, \$ 3.00. — The "Sisters' Institute of Spirituality" are publishing the results of its second meeting; the first took place in 1953. Each speech is followed by discussion. The subjects dealt with are as follows: formation of novices and the government of communities. — Psychological problems of religious life (giving accounts, scruples, lack of emotional maturity, sexual equilibrium). — The vow of obedience. — The adaptation of religious life to modern conditions. — Canon law for religious. — The life of prayer. — The speakers, religious from different Orders, developed their teaching with much competence, broadness of view and sincerity; the discussions allowed very useful precisions and explanations. It is to be hoped that there will be a fresh volume issued each year.

LAVAUD, Benoît, O. P. — **The Meaning of the Religious Life.** London, Blackfriars Publications, 1955, 81 pp., 4/6. — Another fine translation provided by Blackfriars, a short treatise on perfection and religious life which will be of special appeal to devout souls conscious of the Divine call. A valuable addition to English catholic literature. In spite of its brevity, this doctrinal and historical exposé, well documented, deals with the essential points of the religious state, perfect chastity, obedience, and gives practical applications. It is addressed to the mind rather than the heart.

O'BRIEN, Isidore, O. F. M. — **Seven Baskets.** Paterson, N. J., St. Anthony Guild Press, 1955, 184 pp., \$ 2.00. — The title alludes to the baskets of bread collected after the miracles of the multiplication of loaves. The book is a collection of essays on a great variety of subjects: the meaning of life, faith in God, love, suffering, the last things, hell. Meditations in the spirit of St. Francis of Assisi, adapted to the religious and social conditions of our period.

SENIEUR, Jude, O. F. M., Cap. — **Vocational Replies.** Paterson, N. J., St. Anthony Guild Press, 1954, \$ 1.75. — Here is an original book inspired by much common sense: a systematic collection of the answers to 216 questions concerning vocation, sent to the author by directors of vocations in the United States and Canada. The replies are grouped under a dozen headings: theology of vocations, to make a choice, when and where to enter, concerning religious, concerning parents, etc. The question, sometimes the length of ten or twelve lines, is printed in heavy type, the reply in ordinary print. There is a bibliography at the end of this book which ought to be widely read.

Treasure of Prayer. St. Paul, Minn., Catechetical Guild, 1954, 448 pp., \$ 0.50. — Private devotion often prefers expression by means of readymade and indulgent prayers. This book provides a large number, suited to different circumstances of the day and life of a Christian: prayers for the reception of the sacrament and to Our Lady are particularly numerous. The appearance of the book corresponds to its moderate price.

II. RELIGIOUS FORMATION

Books for Teachers: parents, catechists.

BAKER, Richard R. — **So You're Going to Teach Religion.** Dayton, Geo A. Pflaum, 1955, 33 pp., \$ 0.10. — This original pamphlet is intended for those having to organize classes of religious instruction for children who do not attend the parish schools. The author enters into technical details and recommends the 'Messengers' as important didactic material. The value of these directions can only be judged on the spot.

CONNELL, Francis J., C. S. S. R. — **Dogmatic and Scriptural Formation for Catechists.** Paterson, N. J., Confraternity Publications, 1955, 62 pp. — The sub-title indicates the contents of the book and its method: *Notes on Baltimore Catechism*. Fr. Connell refers to the numbers of the catechism and usually adds a short commentary or a remark. His aim is either to complete the catechism or to express its ideas in other words. These notes implicitly guard against many objections or false interpretations; they are also instructive. A detailed index of subjects would be welcome.

Introductory Course for Confraternity Teachers (An). St. Paul, Minn., Catechetical Guild, 1955, 24 pp. — An initiation of catechists into their work. This introductory course of 6 lessons deals with catechetical instruction in general, catechism books, catechetical pedagogy, didactic material, certain details of method. It is conceived with a view to immediate action.

OUR LADY'S CATECHISTS. — **Primary Course** (6 booklets). Oxted (Surrey), M. Devitt, 20 pp., 1/6. — These pamphlets are meant for the ins-

truction of small children until their entrance into the primary school. Parents or lay catechists can employ them in all simplicity. The directions of the first pages will help them ; also the illustrations and questionnaires which accompany each lesson. The programme presents the chief truths of the Faith by means of the biblical facts accessible to children. In addition, OUR LADY'S CATECHISTS offer designs to colour on the sacraments, the parables, etc. and designs for cutting out to make an altar, a Church vestment. It is difficult to find anything better for children of this age.

OUR LADY'S CATECHISTS. — **First Communion.** Oxted (Surrey), M. Devitt, 1954, 3/. — A book which will allow parents to prepare their children themselves for their first communion, either by supplementing the catechist or at least helping him. Fourteen short lessons, illustrated ; short but suggestive prayers before and after communion ; a recapitulatory page of the teaching given. Good type. *First Confession* appeared in 1953.

III. SCHOOL AND POSTSCHOOL BOOKS

Formation of infants.

Coloring book. St. Paul, Minn., Catechetical Guild, 1954, 24 pp., \$ 0.15. — Four new parts of this series have appeared : *The Christmas Story, God made the World, Our Father, The Hail Mary*. Each page carries a large design for colouring and an explanatory text, sometimes replaced by a prayer. Very good intuitive didactic material.

For Little Catholics. St. Paul, Minn., Catechetical Guild, 1954. — This series de luxe for children is enriched by two new booklets : *My Book about God, My Guardian Angel*. The text takes up very little space, but is well adapted to the pictures ; the illustration itself corresponds with the mentality of the modern child. It cannot be too highly recommended (see *Lumen Vitae*, IX (1954), p. 699).

LOONEY, Josephine. — **Stories from God's Holy Book.** Paterson, N. J., St. Anthony Guild Press, 1955, 125 pp. — Bible stories from the Old and New Testaments, suited to small children of 5 to 7, in the form of a dialogue. The subjects chosen concern the chief truths of our Faith. This book contains first the text with 5 coloured pictures ; in the second half there are 32 pages of designs for colouring in connection with the stories. These drawings are also published separately as *Pictures to Colour from Stories from God's Holy Book*. Good didactic material. *Secondary Teaching*.

Our Quest for Happiness. I. Our Goal and Our Guides. Chicago, Mentzer, Bush and Co., 1955, 480 pp., \$ 2.00. — The popularity of this series of manuals for secondary teaching, composed by a very competent group, is already established ; it marked a new orientation in religious instruction by presenting Christian doctrine in an historical context. The re-publication of

the first volume *Our Goal and Our Guides*, revised after experience, and much superior to the first, is welcome. The general plan remains the same, but the titles of some of the chapters have been changed. Assertion and arguments have been suppressed in some cases. Thanks to the larger pages, the titles and illustrations, very numerous, stand out better. The typography has been completely modernized. We may recall the general scheme taken from the Creed, the Bible, the Liturgy, and divided into 'Units.' 1. Our guides to our goal: reason, faith. — 2. Our illustrated book-guide: the liturgy. — 3. Our origin and our goal: God, the Trinity. — 4. Love, pride and promise. — 5. Divine help in our search (for happiness). — 6. Rules for a successful search: morals, dialogue. We may mention the eminently pedagogic structure of each 'section.' There are fine coloured pages, numerous graphs and drawings (see *Lumen Vitae*, vol. VI (1951), Text-books in the U. S. A. by A. LEONARD, S. J., pp. 509-532).

University Teaching.

CRONIN, John F., S. S. — **Problems and Opportunities in a Democracy.** Chicago, Mentzer, Bush and Co., 1954, 755 pp. — On the cover of this book, the title is in contrast to the picture representing a kneeling married couple. But an explanatory note in the beginning, addressed to students, tells us: "This book aims at preparing you to behave effectively as Christian citizens in our democracy. You have in your religious lessons learnt the virtues which should direct your behaviour to others. But fundamental attitudes are only a beginning. You also need to know the concrete problems of our times, and how Christian principles can be applied to their solution. We hope in these pages to give you the *facts* which you need for this task." These facts are classified under four large headings which show the comprehensiveness of the work: I. Social America. — II. Economic America. — III. Political America. — IV. America in the world. — All these are presented in the light of Christian ideal and Christian principles, so as to make the young Americans attending Catholic schools Christian American citizens. Eminent personalities in Catholic education in the United States have collaborated in this work, which is justified in presenting itself as an indispensable complement to religious formation. There are numerous photos and diagrams. Good typography.

FERNAN, John J., S. J., Edward J. MESSEMER, S. J. and Bernard J. MURRAY, S. J. — **Theology. IV. Christ in His Members. A Course for College Students.** Syracuse, Le Moyne College, 1955, 270 pp. — This is the final volume in the course, the three preceding ones being entitled: *Christ as Prophet and King*, *Christ our High Priest*, *The Mystical Christ*. In the fourth volume we find a profound study of the life of Christ in the individual Christian soul. I. Study of the Epistle to the Romans, which summarizes in a literary form, the principal elements of this life of Christ in the soul. — II. A systematic exposition of the doctrine of grace: actual grace, habitual grace, the indwelling of the Holy Spirit, infused virtues and gifts. — III.

The spiritual life or Christian asceticism. This course is thus in its entirety centred on the new life which is ours in God.

With regard to the Mystical Body of Christ, it continues the innovation by explaining to pupils the epistles of St. Paul in their entirety, which enhances the catechetical value and the interest of the course. This example deserves to be followed : even in Catholic European countries it would impress our school children. The ascetical part may be very fruitful for those pupils who want to study it seriously.

Louis MEILHAC, *Brussels.*

GERMAN LANGUAGE

I. MAN AND HIS MILIEU

General psychology.

BJORKHEM, John. — **Die Verborgene Kraft.** Olten und Freiburg im Briesgau, Walter Verlag, 1954, 250 pp. — The sub-title of this book corrects the indefinite title : *Problem of Parapsychology*. Herein we find observations concerning phenomena and attempts at explanation. Observations of phenomena : telepathy, cures, hypnosis, automatic writing, materializations ; attempts at explanation in the chapters headed : Parapsychology and science — an attempt at explaining parapsychology. Dr. Urban assures us that the author is fully qualified for the study of parapsychology by his medical, psychological and theological attainments. We can trust the knowledge and experience, which he shares with us in these fully documented pages, which are at the same time within the scope of the reader, relatively uninstructed in these matters.

MULLER-ECKHARD, Hans. — **Die Krankheit nicht krank sein zu können** Stuttgart, Ernst Klett Verlag, 1954, 360 pp. — Some strange remarks on official and empirical medical science based on a conception of disease as dependent on the spirit rather than on the body... Certain passages are reminiscent of gnostic obscurities and errors. The author had prepared us for something better by his book *Das unverstandene Kind*.

Religious Psychology.

GRENZMAN, Wilhelm. — **Die Erfahrung-Gottes in der Dichtung der Gegenwart.** Düsseldorf, Patmos Verlag, 1955, 72 pp. — The sixth publication in the series *Religiöse Quellschriften*. Selected extracts from modern and contemporary literature which reveal in men of our own day a fundamental aspiration towards God and eternal things, under a three-fold aspect : the quest of the lost God, suffering in the presence of a hidden God, expectation of a future Unio Mystica. A very suggestive selection.

HELLPACH, Willy. — **Grundriss der Religionspsychologie**. Stuttgart, Verlag Ferdinand Enke, 1951, 212 pp. — Catholic theology approves of the study of Christian revelation under the aspect of religious psychology, but only up to a point. Here the writer seems to attempt an explanation of the whole of revelation entirely on the basis of religious needs and experiences : which position is inadmissible. Specialists in these matters will find useful facts and observations in this book, taken from all religions, but must be on their guard against certain opinions held by the writer.

MUNCKER, Theodor. — **Die psychologischen Grundlagen der katholischen Sittenlehre**. Düsseldorf, Patmos Verlag, 1953, 334 pp. — The fourth edition, brought up to date and revised of an authoritative work on moral psychology ; it appears as the 2nd volume of the series *Handbuch der katholischen Sittenlehre*. — After an introduction on the tasks, notion, methods and history of moral psychology, four large subdivisions follow : Conscience as a function — conscience as a natural faculty — errors in the formation and judgments of conscience — the true psychological formation of the conscience. — This plan, centred on conscience, clearly reveals the nature and rôle of moral psychology : to study, in their biological psychic and social framework, the actions in which our natural and supernatural moral life is embodied, actions in which the moves of conscience play a part and which culminate in its decisions. This brief outline gives an idea of the importance of this synthesis from the point of view of religious formation.

Religious sociology.

ABRAHAM, Karl. — **Der Betrieb als Erziehungsfaktor**. Köln, Braunsfeld, Müller Verlag, 1953, 136 pp. — This book forms part of the series *Wirtschaftspädagogische Schriften*. It is a scientific study of the nature and properties of (economic) enterprise, its action on men and the points of insertion of the spiritual in this formidable material complex. Conclusion : enterprise constitutes one of the most powerful factors in education. The historical and sociological developments of the author start from the distinction between intentional education, man's work, and functional education, the involuntary result of a combination of men and things : this functional education is that of enterprise and is the sole interest of the author. Dr. Abraham, in an article published by the *Lexikon der Pädagogik*, has drawn the conclusions from his study which apply to religious formation in trade schools.

HEINRICHS, Maurus, O. F. M. — **Die Bedeutung der Missionstheologie**. Münster, Aschendorffsche Verlagsbuchhandlung, 1954, 48 pp. — Chinese philosophy is fundamentally different from western ; this divergence is particularly noticeable in connection with the cardinal virtues and this question embodies a very acute problem for missionary theology. Three chapters of this important pamphlet deal with the matter : chap. 2 : The cardinal virtues in Western tradition and chap. 3 : The cardinal virtues in Chinese philosophy, stand in a significant parallelism. Fr. Heinrich is highly competent in these matters.

OHM, Thomas, O. S. B. — **Die Religionen in Asien.** Opladen, Köln, Westdeutscher Verlag, 1955, 37 pp., 6 maps. — These brief notes on Asiatic religions include excellent statistical graphs, as well as historical and doctrinal information which conveys a clear if incomplete picture of the situation. There are also useful landmarks for the future. Folding maps add their value to this documentation which will be found helpful by missionaries and the numerous public interested in their apostolate.

II. RELIGIOUS CULTURE FOR ADULTS

Philosophy and Religion.

FRANK, Erich. — **Philosophische Erkenntnis und religiöse Wahrheit.** Stuttgart, Ernst Klett Verlag, 1952, 238 p. Translated from English. —

With the help of a vast documentation and serious thinking, the writer does his best to balance the accounts of religion and philosophy. He might be blamed for reducing the number of points of contact between philosophical truth and religious truth to a minimum, but his argumentative method, based on the facts of modern science, is excellent. The originality of the work is due to its general plan : I. Man's nature. — II. The existence of God. — III. Creation and time. — IV. Truth and power of imagination. — V. History and destiny. — VI. The letter and the spirit.

Christian Sources.

WINTERSWYL, Ludwig. — **Die Zwölfapostellehre.** Freiburg, Herder, 1954, 2nd edition, 79 pp. — Translation of the *Didache*, the most ancient Christian writing after the canon of the books of the New Testament. The *Didache* originated in baptismal instruction ; it therefore suggests a living relationship between master and disciples.

Without pretending to be erudite, a catechist will gain by contact with this early work of religious instruction, very clearly presented in this book, with appropriate commentaries.

Holy Scripture.

NIELEN, Josef Maria. — **Gottes Volk und Gottes Sohn.** Frankfurt am Main, Verlag Josef Knecht, 1954, 104 pp. — A popular book written with the purpose of making the Christian meaning of the Old Testament comprehensible. The treatment is fairly complete ; certain chief points are brought out : the unity of the history of salvation, the fundamental truths of the Old Testament, the New Testament in the shadow of the Old, Jesus the mediator of the Covenant. However, for the use of the public for which it is intended, the book could have been less full of quotations and the typography better.

RIGUET, Michel, S. J. — **Das Wort Gottes**. Frankfurt am Main, Verlag Josef Knecht, 1954, 147 pp. Translated from French. — An apology and theology of the divine word, expounded in the Lenten Sermons given in Notre-Dame at Paris. In these pages, we follow the word of God in its manifestations : the Bible, Jesus Christ the Word of God, the history of Israel, and our own Christian life. The high tenure of these talks cannot fail to draw the faithful to read the Holy Scriptures with respect and attention.

Liturgy.

AUFHAUSER, Johann. — **Die Ostkirche und ihre Liturgie**. Düsseldorf, Patmos Verlag, 1955, 67 pp. — The fourth in the series *Religiöse Quellen-schriften*. After an introduction dealing with the origins and consequences of the Eastern Schism, the author reproduces the liturgy of the Mass of St. John Chrysostom. He gives the rubrics and prayers clearly. In an appendix he gives a list of books which deal with the Eastern liturgy.

Positive or Speculative Theology.

ADAM, Karl. — **Der Christus des Glaubens**. Düsseldorf, Patmos Verlag, 1954, 383 pp. — These are the lectures given by the author with great success at the Catholic University of Tübingen on the mystery of Christ. Although of a highly scientific nature, they are full of religious feeling. The book is divided into the following sections : history of Christology (2 chapters) ; the picture of Christ in a-Catholic theology, in the Gospels, in the primitive Church (3 chapters) ; Christ's consciousness of His mission (8 chapters) ; the hypostatic union (3 chapters) ; the perfection of the human nature of Christ (3 chapters) ; the work of Christ : redemption, the foundation of the Church, etc. (5 chapters). The religious teacher will find great profit in these lectures. According to his favourite school of theology, he will welcome or deny some of the theses, for example, the statement that the redemptive function of Christ is only a moment in His universal mediation.

FRIES, Heinrich. — **Die Kirche als Anwalt des Menschen**. Stuttgart, Schwaben Verlag, 1954, 172 pp. — An excellent little book on the resources and action of the Church for the defence of man and human values. This subject presupposes a knowledge of the Church ; the introduction sums up the solutions given throughout the ages to the problems of the Church and ends by that of Catholic theology. It is also necessary to know man and the dangers (physical, intellectual, moral) which are threatening him, especially in our day ; that is the subject of the first part. In the second part, which is the longest, the role of the Church as advocate and defender of human values is brought out : by its nature (Christ and the Church, the Church and the Incarnation), its aim, its teaching activity, its sacramental and pastoral actions. In the midst of the bewilderment of modern systems confronted with man's problems, it is a good thing to show that the Church is still, specially in our time, the only ark of salvation.

GEISELMAN, Josef Rupert. — **Die theologische Anthropologie Johann Adam Möhlers**. Freiburg, Herder, 1955, XV-438 pp. — J. A. Möhler, the celebrated Catholic theologian (19th century), attempted in his works to trace a picture of man based on the facts of the Christian Faith. He was not content with the features outlined by dogmatic theology in treatises on the creation, redemption, grace and eschatology, but touched on many other questions concerning our human and Christian nature, questions which have been too little regarded. He was the first to reveal to Christian consciousness the existential importance of our faith in a God in Three Persons. Geiselman shows us Möhler in the labours, discussion of systems, the researches, by means of which he developed his work. This work constitutes the best and finest response to the question as to the meaning of life, a vital question in the formation of the young. It also went deeper into the meaning of Christian life than is usually the case. It is a scholarly work which requires careful attention on the part of the reader.

GRILLMEIER, Aloys, S. J. and BACHT, Heinrich, S. J. — **Das Konzil von Chalkedon. III, Chalkedon heute**. Würzburg, Echter-Verlag, 1954, 981 pp. — The third volume of this work is complete in itself. Based on the historical studies of the two preceding volumes, it forms a touchstone for the presentday problems of Catholic and non-Catholic Christology. Two parts : I. The theme of Chalcedon in Catholic theology of the 19th and 20th centuries. The dogma of Chalcedon tending to become preponderant in theology and the pastorate, is the subject, among others, of the following studies : the psychology of Christ in the 19th century up to our days ; Christological and ecclesiological dogma ; the history of the dogmas of the 5th century in the theological evolution of John Henry Newman. — II. Chalcedon in the problems raised by confessions and religions. Here the studies deal with the Christological conceptions of Protestants and schismatics ; the Christology of Luther and that of Calvin ; Chalcedon and the development of Protestant theology since the Reformation to our own day ; Chalcedon in the new Russian theology, the 28th canon of Chalcedon discussed between Constantinople and Moscow. A very thorough index of the authors and subjects completes this very valuable work. It is of the greatest interest for theologians, preachers and teachers of religion.

GROTZ, Joseph, S. J. — **Die Entwicklung des Bussstufenwesens in der vornicänischen Kirche**. Freiburg, Herder, 1955, XXI-490 pp. DM. 29, 40. — A scientific work on the degrees of public penance or the various categories of penitents before the Council of Nicea. The author shows that contrary to the usual opinion of scholars, these degrees existed then in the whole Church, both in West and East. This demonstration allows him to prove the absence of private and secret penance before Nicea and the subsidiary role of excommunication. The broad lines of the evolution of public penance are given us by Hermas, St. Cyprian and Origen. We find mentions of it of less importance, but substantial all the same, in other ecclesiastical authors such as Clement of Alexandria, Tertullian, Gregory the Thaumaturge, etc. Hence the five parts of the book : I. The doctrine of penance in Hermas.

— II. Ecclesiastical penance and excommunication in Cyprian. — III. Sin and penance in Origen. — IV. Penance and excommunication from Hermas to Origen. — V. The period of evolution in the degrees of public penance. — This work furnishes an abundant historical material on the notions of penance, sin, satisfaction ; its bearing on ecclesiastical law are valuable.

HÄRING, Bernhard. — **Das Gesetz Christi.** Freiburg, Erich Wewel Verlag, 1954, 1446 pp. — Moral theology expounded especially with regard to the Bible and tradition. The ideal which we should reach in the imitation of Our Lord is perfectly traced, even in its details, according to the method of asceticism rather than of moral theology. The work does not therefore follow the same divisions as the manuals : *General moral theology*. Principal concepts and history of moral theology — the subjects of the moral values : man, liberty, conscience, action — the moral duty of Christ's disciples — the dangers which threaten our imitation of Christ — conversion — Growth and perfection in the imitation of Christ. — *Special moral theology*. Life in common with God : the theological virtues ; the worship due to God — Christian love : its responsibilities and realizations. — Practice of Christian love in the different spheres of life. — The spirit of love and the care to tend to perfection impregnate this work ; the doctrine of the Sacraments penetrates all the chapters ; finally, its method remains supple in spite of the precision and fulness of the exposition : all these reasons make it valuable for preaching, catechesis, the solution of the problems which daily confront the lay Christian in his life. A complete bibliography is attached to each chapter ; it bears especially on the literature of the *last 25 years*.

HARTMANN, Albert, S. J. — **Toleranz und christlicher Glaube.** Frankfurt am Main, Verlag Josef Knecht, 1955, 282 pp. — A very complex question, at least in practice. To understand and solve it, it is necessary to call on a knowledge of history, philosophy, theology and even of sociology. This study is built against this vast framework, founded on a wide documentation, the amplitude of which is revealed in the appendix. — Four chapters : I. The idea of tolerance throughout the ages. — II. The exclusivity of Christianity and tolerance. — III. Tolerance as Christian ethics : a treatise of Christian education on tolerance ; paragraphs headed : Education to tolerance, Tolerance and the Confessional school are especially important. — IV. Liberty of conscience and the State. A very valuable book.

RIEDMANN, Alois. — **Die Wahrheit des Christentums. II. Die Wahrheit über Christus.** Freiburg, Herder, 2nd ed., 1952, XV-393 pp. — The Person and work of Christ, in their historical perspective, reveal an incomparable superiority over the persons and work of other men, especially of religious founders. This thesis is developed by the author with clarity and erudition. The comparative history of religions forms a substantial part of the work and gives it its character of historico-apologetics. It is divided into : I. The incomparable superiority of Jesus Christ, the Saviour. Incomparable superiority : of the historical sources, the preexistence of Christ, of the divi-

nity of Christ, of the Incarnation of Christ, of His Birth, Childhood and Youth. — II. Incomparable superiority of the redemptive work of Jesus Christ. Jesus Christ frees us from erroneous beliefs, saves us from a false morality. Jesus Christ, the Saviour from sin and failings. Jesus Christ the conqueror of death. Jesus Christ puts an end to our estrangement from God. — A continuous parallel forms the thread of the work from which the absolute truth of Christianity stands out boldly. However, in teaching it is necessary, and relatively easy, to pass from the sphere of this erudition to that of attachment and love for the Person of Jesus Christ.

RIEDMANN, Alois. — **Die Wahrheit des Christentums. III. Die Wahrheit über die Kirche Jesu.** Freiburg, Herder, 1954, 245 pp. — More than a theological treatise on ecclesiology, Riedmann here gives a developed catechesis on the doctrine on the Church. He states that it is especially suitable for lay catechists who will find therein the means for combatting a modern evil : estrangement and indifference towards the Church. We note however that certain terms and arguments presuppose a minimum of theological knowledge. The first book sums up the history of communal piety and describes the communities (‘ churches ’) existing before the Church of Christ and outside it. The second book follows in its nine subdivisions the traditional scheme of a treatise on the Church. The second subdivision headed : the Church, the Mystical Body of Christ, could have been fuller and inspired the whole work with its spirit. There is clarity in the exposition, a care for erudition and precision, especially to be observed in the explanation and discussion of other religions and heresies. Fine typography.

TYCIAK, Julius. — **Der siebenfältige Strom aus der Gnadenwelt der Sakramente.** Freiburg, Herder, 1954, 160 pp. — We find herein the doctrine of the Church concerning the sacraments, from the Apostles to modern theologians. The text is consecutive, but the notes placed at the end of the book show on what scientific bases the author founds his teaching. Each sacrament is studied from a three-fold aspect : its historical aspect, its communal aspect and its eschatological aspect. At the same time all the riches of the “ world of grace ” are displayed.

Spirituality : Meditations.

AUER, Alfons. — **Die vollkommene Frömmigkeit des Christen nach dem “ Enchiridion militis Christiani ” des Erasmus von Rotterdam.** Düsseldorf, Patmos Verlag, 1954, 260 pp. — This book would find a place among the historical sources of religious formation, more particularly of one of its primary aims : devotion. While wishing to destroy ancient prejudices against Erasmus, the author lifts the spiritual life of the clergy and especially of the laity, capable of understanding, onto a world of vast horizons. After two chapters on the personality of Erasmus and his spiritual affinities, he gives the history of the *Enchiridion*, then exposes its doctrine, centred on the fundamental law of devotion according to Erasmus : *collatio visibilium ad*

invisibilia. More practical are the numerous applications of the principle to dogma, to study, to the sacraments, states of life. A long critical work was necessary to discover the true conception of Erasmus concerning devotion. Will some contest his thesis ?

DESSAUER, Fr. — **Weltmann-Christ ?** Frankfurt am Main, Verlag Josef Knecht, 1955, 90 pp. — The subject of these pages is the layman as "Witness of Christ" by his life as a Christian, and in them is reproduced, revised and augmented, a speech given at the *Katholikentag* at Fulda in 1954 ; Laity and witness, heroic witness and the witness of each day, choice, live for the future, the interior altar,... these headings, among others, show the Christian sentiments which the author has wished to arouse. These pages sum up the wisdom and experience of a long life

FASSBENDER, Johann Adam. — **Nach Gottes Ebenbild.** Paderborn, Verlag Ferdinand Schöning, 1954, 237 pp. — Perhaps some will find these pages too packed with matter ; but the profound thoughts explore all the aspects of our resemblance to Christ, as baptized. First the objective, subjective and supernatural foundations for this resemblance ; then its essential features, its manifestations in our lives ; finally, the conditions for its preservation to end with consummation in glory. This Christocentric exposé will provide catechists who want to learn with the necessary data for acquiring a knowledge of an idea so dear to the apostles and early Christians.

KIRCHGASSNER, Alfons. — **Das unaufhörliche Gespräch.** Frankfurt am Main, Verlag Josef Knecht, 1954, 122 pp. — A series of concise thoughts, reflections on prayer, written day by day, meant to enrich and inspire sacerdotal life. Under about 70 headings, these thoughts are gathered ; the author has intended them to be full of meaning, living, capable of giving the mind a shock and remaining with it through the day's work and preoccupations. The laity will also find profit in it.

LOTZ, Johannes, S. J. — **Von der Einsamkeit des Menschen.** Frankfurt am Main, Verlag Josef Knecht, 1955, 147 pp. — Modern man has an intense need of spiritual life but does not understand it. Fr. Lotz attempts to convince him by presenting, on certain basic principles and phenomena, philosophical reflections which take into account presentday systems. After several other publications, he gave us last year *Meditation-Der Weg nach Innen*, a learned study, less ascetical than psychological, on meditation. This year, in *Von der Einsamkeit des Menschen*, a parallel between isolation and solitude allows him to analyse fundamental human experiences to show their bearing on human life. There are eight chapters in this book ; each deals with an aspect of the spiritual situation of "the age of technology" with its dangers, its errors and resources. These books touch essential points in religious formation.

SCHNITZLER, Theodor. — **Die Messe in der Betrachtung. I. Kanon und Konsekration.** Freiburg, Herder, 1955, 296 pp. — The author

undertook a "devotional commentary on the book by A. Jungmann : *Missarum Sollemnia* " and has succeeded, according to Jungmann himself. General chapters give very interesting lights on the Mass, on the Canon, and the Consecration ; in which the most recent progress in liturgical knowledge finds a place. But the groundplan of the book follows the actions and words of the Canon (from which come numerous derivatives) and behind these simple words we can perceive the " world of faith " in which Christians of the early centuries lived. These pages should be read and meditated upon in order to realize the grandeur of the holy mysteries and to nourish one's desire really to share in them. Appendix I gives the phrases of the Canon in different type to mark their respective importance.

TRESE, LEO. — **Bewährt vor Gott.** Recklinghausen, Paulus Verlag, 1954, 177 pp. — A translation of a wellknown English book. Surveying the daily events in the interior and exterior life of the priest : Mass, Office, preaching, confessions, charity, humility, devotion to Our Lady, etc., the author describes, even humorously, the natural and supernatural exigencies of sacerdotal life. In the modern, perhaps American, manner, he translates the old formula : " A hand of iron in a velvet glove. " Many will thank him for his dynamism.

WELTE, Bernhard. — **Vom Geist des Christentums.** Frankfurt am Main, Verlag Josef Knecht, 1955, 105 pp. — These meditations on the spirit of Christianity are not directly centred on the Holy Spirit, but rather on the inspirations, manner of looking at things, sentiments, the effects of His action in our souls. Here is the spirit which vivifies : the spirit of faith, of truth, love, etc. Christianity seen thus from the inside so to speak, attracts our love and devotion. The book would be the better for more conciseness.

Marian Spirituality.

SEMMELOTH, OTTO, S. J. — **Maria oder Christus ?** Frankfurt am Main, Verlag Josef Knecht, 1954, 160 pp. — The works of this author are of great originality, the result of deep meditation on the Christian mysteries. His book *Die Kirche als Ursakrament* proved this, although his thesis was criticized by some. Here we find the same standard in these 12 meditations on the mystery of the Blessed Virgin Mary. The subtitle is significant : Christ, the goal of the cult rendered to Mary. The first part is called : the mystery of Mary ; the second, Marian devotion. In each part, the chapters are divided into two or three subdivisions or brief exposés, opening up vast theological horizons. The affective element is lacking ; the author addresses himself directly to the mind alone.

WALTER, Eugen. — **Der Göttliche Anruf. Marienpredigten.** Frankfurt am Main, Verlag Josef Knecht, 1955, 63 pp. — These five sermons on Our Lady, which do not lack originality, define under various aspects the cooperation of the Blessed Virgin, of each Christian and of the Church with Christ in the salvation of men by grace. In simple words, the author popularizes a doctrine which is too often presented in scholastic terms, hard to understand.

WOTHE, Franz-Josef. — **Am Himmel ein grosses Zeichen.** Recklinghausen, Paulus Verlag, 1954, 72 pp. — Thanks to the Marian movement in our times, the dragon with seven heads, prefiguring the seven causes of the present crisis and chaos, will be vanquished. The seven causes are : life without God, the debasement of man, the misconception of the body, the lack of respect for women, the defiling of marriage, indifference to sin, absence of a sense of the cross and of death. The tone of this pamphlet is apologetic ; numerous quotations and allusions refer to the modern intellectual and moral failings.

Edifying lives : hagiography.

BULST, Werner, S. J. — **Das Grabtuch von Turin.** Frankfurt am Main, Verlag Josef Knecht, 1955, 143 pp. and 16 ill. — The authenticity of the Holy Shroud is supported by numerous historical, exegetical, technical and medical proofs. The author studies them with care, illustrates them by photographs and concludes : " We, men of the 20th century, have in the Holy Shroud a way of access to Christ which we could hardly dare hope for. " It cannot be said that the discussion is closed ; but it is not without interest for religious formation to discover, thanks to this scientific treatise, a new way of approach to the person of the divine Redeemer.

EHRENBERG, Hans. — **In der Schule Pascals.** Heidelberg, Verlag Lambert Schneider, 1954, 157 pp. — The variety of judgments by Catholic authors on Pascal and his works are of real interest ; we are pleased to study this sometimes bizarre mosaic. But if we read a book such as this one, another great surprise awaits us : Pascal from the Protestant point of view. The author is not lacking erudition, but his Protestant mentality impregnates his conclusions. He resolves the doubtful cases in a Protestant manner.

GÖRRES, Ida Friederike. — **Aus der Welt der Heiligen.** Frankfurt am Main, Verlag Josef Knecht, 1955, 453 pp. — The well known personality, literary talent and ardent faith of Ida Görres, animate this new book in which are collected essays, sketches, studies and slices of life taken from " the world of saints. " Each is a stimulant for a deeper religious revival. Some titles indicate the style : On all sorts of things — On Newman — At the periphery of faith — Projects for a litany of St. Joseph — Saints ? Formative and edifying reading, chiefly for adults. We must however note that some of the author's views or remarks are unfortunate from the Catholic viewpoint.

KARRER, Otto. — **Augustinus : Das religiöse Leben.** München, Verlag Ars Sacra, 1954, 381 pp. — These extracts from the works of St. Augustine are mainly intended for intellectuals desirous of nourishing their religious life on the fundamental verities of our faith : the mystery of the world — God — Sin — sanctification — grace — prayer — the City of God — the community of Faith — the community of love — the community of hope. These Augustinian teachings, which so many centuries have meditated upon,

remain up to date in our soulless modern life. A biography of the saint introduces the collection. In speaking of the " first inquisition " against the Donatists and in wishing to make St. Augustine's conception of the world resemble the tension between the ' I ' and the ' Super I,' the ' I ' and the ' Other,' the author makes some rather unfortunate transpositions. This does not in any way diminish the value of the extracts.

WAACH, Hildegard. — **Theresia von Avila.** Wien, Verlag Herder, 2nd ed., 1955, 396 pp. — There are two parts in this book : the life and the work, that is to say, the teaching, of St. Teresa. The scheme is not original, but its execution is guided by the numerous documentary sources consulted by the author, a religious. Perhaps the particular interest of this book lies less in the recital of the facts in the life of a great saint, than in the manner in which her most lofty teaching is made accessible to the devout.

Religious art.

HENZE, A. — **Kirchliche Kunst der Gegenwart.** Recklinghausen, Paulus Verlag, 1954, 51 pp. and 114 ill. — The architecture of churches, their ornamentation and the sacred vessels make the subject of this beautiful work. The text discusses the problem of religious art in the 20th century : what are the legitimate actual tendencies in the light of history ? What should be the liturgical and theological requisitions ? The illustrations reproduce models of modern religious art (churches, statues, vestments, sacred vessels) mostly from Germany, which seem to the author to be legitimate, fruitful and important. Modern religious art is still searching for its path : it is a good thing that books like this one, which will probably start fruitful discussions, should boldly outline certain orientations.

III. RELIGIOUS FORMATION

Religious pedagogy ; catechesis ; the pastorate.

General and religious pedagogy.

Lexikon der Pädagogik. IV. Band : Schlaf-Zynismus. Freiburg, Herder, 1955, XXII, pp., 1094 col., 83 pp., index. — These articles, from S to Z, deal with subjects as important as those of the preceding volumes : the school and schoolchildren ; the whole question of school organization, including technical schools, can be discussed in detail, owing to an arrangement in 171 columns ; social morality and pedagogy ; psychology, especially with regard to tests and the psychology of the depths ; intellectual formation and popular education ; university teaching ; the various systems of pedagogy ; the science of education in various countries compared. From the point of view of catechesis and religious pedagogy we may cite the following articles : Games and religious formation, theology and pedagogy,

religious types, and finally Fr. Jungmann's article : theology of preaching. An index of 83 pages to the authors and subjects ends the volume and the work.—When dealing with the great majority of the philosophical, psychological, social, theological and catechetical problems, the authors of this dictionary bring out their pedagogical aspects, placing them in the perspective of Christian tradition, while giving the greatest attention to the intellectual and moral currents dominating our times. This acuteness of pedagogical and Christian sense ensures the success of the work. It is soon to be completed by *Pädagogik im Bild*, also published by Herder.

MAYER, MAX. — **Geschichte der abendländischen Erziehung und Bildung.** Freiburg, Herder, 1955, 211 pp. — This sketch gives a very complete picture of the stages, extent, systems and principal promoters of education and formation of children and young people in the West, from the earliest Grecian times to our own day. Throughout the work, the progress and influence of religious formation are well stressed. Christ is presented as the central point of history of education. — There are three parts : Antiquity — Middle Ages — Modern Times. Education in the ancient East (India — Assyria — Persia — Egypt — Israel) is the subject of an introductory chapter. The latest pedagogical tendencies are described in the chapter headed : pedagogy in the 20th century.

Religious pedagogy and psychology.

BURGARDSMEIER, A. — **Religiöse Erziehung in psychologischer Sicht.** Düsseldorf, Patmos Verlag, 1955, 352 pp. — This book gives the broad lines of a religious formation conceived in function of the authentic acquisitions of psychology. The author is an expert in these questions and has here given us a synthesis of great value, without omitting the details. — I. A. Notions. — B. God the starting point and end of education : 1) knowledge and love, 2) the doctrine of Meister Eckeharts on God, 3) representation and concept of God. — II. Christ the type and model in the work of education : 1) the image of man according to the Bible, science, typology and characterology ; 2) religious formation as the reproduction of Christ ; psychology of imitation. — III. Supernatural growth in the work of education : 1) initiation to prayer : theology, psychology, pedagogy of prayer ; 2) initiation to the sacraments : the sacraments in doctrine and history, in psycho-pedagogical reflection, in education. On each page the Christian doctrine and the evolution of the adolescent are contrasted so as to discover the points of insertion and adaptation : a task of infinite complexity which the author has carried out to perfection.

HADRIGA, FRANZ. — **Die Religiöse Erziehung — Psychologisch-pädagogische Grundfragen für Eltern und Religionslehrer.** — Innsbruck, Wien, München, Tyrolia Verlag, 1954, 383 pp. — The subject of this book is the adaptation of religious instruction to the psychological development of the child, his mental age, his temperament, character, personality. In order not to neglect any important element, the author discusses, not only

the psychological aspect, but also the biological and physiological spheres in which the educator can and should sow the Good News. — I. Psychological structure of man as the foundation of religious instruction. — II. Phases in the evolution of youth with regard to religious instruction. — III. Characterology of youth. — The ideas expressed are not perhaps new, but are classified cleverly to form a kind of handbook in this difficult subject.

Religious pedagogy and legislation.

HOCHBILDER, Wilhelm. — **Österreichisches Katechetenrecht.** Innsbruck, Wien, München, Tyrolia Verlag, 1954, 318 pp. — The status of religious teachers and catechists in Austria depends on complicated legislation, promulgated by Church and State. This book gives a systematic compilation of it, down to the smallest details. I. Ecclesiastical ordinances concerning religious teaching. — II. State laws regarding the whole of Austria. — III. Ecclesiastical and State laws with regard to certain dioceses and provinces. — This legislation marks a progressive tendency of good omen. It would be useful if foreigners realized it.

KADRAS, Josef. — **Demokratie, Schule und Freiheit.** Klagenfurt, Verlag Carinthia, 1954, 151 pp. — A study on the rights of parents in the education of their children. The present state of public schooling in Austria in its historical perspective is the subject of the first part. The second contains the study of parents' rights and those of others (the State, the Churches) in education. Parts III and IV are on the application of parents' rights in various countries and in Austria. The role of the Church is the subject of special paragraphs, but also appears throughout. It is obvious that the scholastic question involves the highest human values.

SACHER, Wilhelm. — **Die Katholische Schule.** Innsbruck, Wien, München, Tyrolia Verlag, 1954, 312 pp. — A defence of the Catholic schools, or rather, an exposition of the necessity for them, for the author does not intend polemics, but is always objective. The arguments are mostly of universal bearing, although the author meant primarily to make his contribution to the solution of the scholastic question in Austria. There are four parts to the book : I. Conditions for a fruitful dialogue : a clear idea of the school and the Catholic school. — II. What Catholics really mean by Catholic schools : definitions given in ecclesiastical documents, erroneous interpretations of Catholic requirements. — III. The justification of these requirements : by theology, law philosophy and social philosophy, by the postulates of education, by exigencies of the times. — IV. The possibilities of fulfilling the Catholics' demands : the ideal, the real possibilities, practical measures. — This study seems to cover all sides of the question. His plea in favour of Catholic universities is particularly suggestive.

History of Catechesis.

LENTNER, Leopold. — **Katechetik und Religions-unterricht in Österreich.** Innsbruck, Wien, München, Tyrolia Verlag, 1955, 374 pp. — A

contribution to the history of catechesis. This first volume of a series on Catechesis deals with university discipline in the 18th century in Austria. After two chapters of introduction on the spirit of the period and its diffusion in Austria, historical information of great interest, usually connected with the life and work of eminent professors and theologians, is collected in chapters on: the introduction of catechetics and its first university representatives, catechetics under the influence of rationalism; disappearance of catechetics in the 18th century; the progressive introduction of a new orientation. This book will certainly arouse great interest in catechesis and will open the way to other researches, the sources to which it refers being very numerous.

Family Catechesis.

BOSCH, Adolf. — **Ich führe mein Kind zu Gott.** Luzern, Verlag Räber, 1954, 2nd ed., 240 pp. — This religious instruction is intended for small children not yet of school age and for those of the first year. It is a book for the catechist, who will find in it 35 lessons of about 6 pages each, giving the most elementary Catholic religious doctrine, for at this age the child ought to know what he can of the whole doctrine and not simply a part of it. The lessons start with actions and gestures familiar to the child, either in his own experience, or by contact with his surroundings. Each truth is re-told several times. After the explanation of a paragraph, its repetition is given, without waiting for the end of the lesson. The lesson includes a work of memorization for the passages and prayers which are to be learnt by heart. Practical applications during the lesson. General repetition of the lesson in simple language. Short exercises of devotion or others to be done at home. The whole lesson consists of an incessant dialogue between teacher and pupils. — In the introduction the author forestalls some objections to his method. A very good book.

HILDENBRAND, August. — **Hausbuch der christlichen Unterweisung.** Freiburg, Herder, 1954, 2nd ed., XV-462 pp. — A voluminous book destined to serve as a family handbook. In reading it attentively or even sometimes in glancing through it in leisure hours, children and parents will learn about the catechism, the Bible, history of the Church, the lives of saints. For popular religious formation, it is useful to provide a good book such as this, which gives a general view of the interior and exterior aspects of the history of salvation, collected into 8 chapters, all headed the "Kingdom of God:" the creation, sin and the preparation for redemption, the coming of the Saviour, the Church of Christ, the life of the Christian in the Church, the kingdom in our hearts, our life and combat with Satan, the consummation in the Hereafter. Fine typography, a few illustrations.

Eucharistic Catechesis.

DECKING, Joseph. — **Katechesen für die gemeinsame Erstkommunion.** Düsseldorf, Patmos Verlag, 1954. — These catecheses in preparation for Solemn Communion are intended to give children, after a preli-

minary indispensable instruction on baptism, a thorough knowledge of the Holy Eucharist. There are 4 series containing altogether 19 catecheses: Jesus prepares the Apostles for the celebration of the Eucharist — Jesus celebrates the Eucharist — the priest celebrates the Eucharist. We receive Jesus Christ in ourselves for the first time in the Eucharist feast.

Many practical suggestions are added to the doctrinal schemes, the fruit of wide experience.

Eucharistie und Katechese. Freiburg, Herder, 1954, 113 pp. — The chief speeches by Fr. Schreibleymer, Kl. Tilmann, M. van Caster, W. Bless and H. Fischer at the 2nd international meeting of religious pedagogy. They start from the history of salvation. The speeches are on the whole of the greatest value, both from the practical and theoretical points of view. The conclusions clearly sum up the actual position of catechesis on the Eucharist (M. van CASTER, S. J.).

The teaching of the Catechism.

EISMANN, Peter and Jan WIGGERS. — **Vorlesebuch zum katholischen Katechismus.** München, Verlag J. Pfeiffer, 1955, 475 pp. — This collection is a complement to the new German catechism. It has been composed with the co-operation of the "Deutscher Katechetenverein" and the catechists charged with the compilation of this new catechism. It follows the same plan and this first volume gives readings for the 44 first lessons. When telling stories to children or reading them aloud, the catechist shows himself to be a good pedagogue if the stories are interesting, educative, and of a certain actuality. This book supplies such stories, taken from many and various sources. Poetry is included. The children will see in their own way and according to their abilities that what is offered to them is true to life and often to their own lives. The authors' experience is a guarantee of success.

Preaching to children.

BLIEWEIS, Theodor. — **Kinderpredigten.** Wien, Herder, 1954, 407 pp. — This book has a theoretical section and a practical one. The first studies at length the nature, laws, conditions of preaching to children; the method and contents are suggested in connection with revelation, psychology and experience. This forms a small treatise in itself. In the second part the principles are applied: we find in it sermons for the Sundays in the year, each taking the epistle for the day. The mysteries of the Faith and the commandments borrow children's language, in this way arousing their interest and engaging their affection. Very useful models which each can adapt or complete for his own purpose.

Catechesis and technical teaching.

Briefe an Junge Menschen Kompass. Düsseldorf, Verlag Hans Alternberg, 1954-55. — Two publications for the religious instruction

of youths serving their apprenticeship or in trade schools. The *Briefe* are in the form of leaflets of 6 to 8 pages, published in a coloured holder and containing fifteen leaflets. They are addressed to the pupils in a direct, picturesque style, which some may find rather vulgar, but adapted to their readers and perhaps to their taste. Numerous photographs illustrate the teaching on the catechism, the Bible, the history of the Church, the Liturgy. The numerous headings awaken curiosity. The typography itself does away with any monotony. The intellectual level is that of the readers. 5 collections have already appeared.

Kompass is the teachers' handbook for the above. It is in the form of a pamphlet; two have already appeared for holders 1 to 4. They are not altogether perfect, but these publications have a catechetical value and experience has already proved it.

The Pastorate.

FIRKEL, Eva. — **Schicksalsfragen der Frau.** Wien, Herder, 1954, 63 pp. — A woman examines the biological, psychological, social and religious conditions of feminine life; she considers woman in her being, her future and the final period of her existence. — Woman's being: features in common with men and particular to herself; Christian conception; her psychic health; her physical illnesses. — The woman's future: the girl, the married woman, the unmarried woman, their old age. — Final period: sentiments and manner of life. — At each stage, religion takes a fundamental place, but adapted to circumstances. The author's merit lies in defining this action of religion and exhorting women to cooperate in it.

GOLDBRUNNER, Josef. — **Personale Seelsorge.** Freiburg, Herder, 1954, 135 pp. — The question is: How to make modern man receptive to the Gospel? The author replies: by helping the development of his personality by the judicious employment of deep psychology. This process of individuation, described at length as a parallel to the process of depersonalisation due to our times, forms the first part of the book; it makes rather arduous reading. In the second part, the theories are applied to the pastorate and to religious formation. These directions show great experience on the author's part; he has himself applied them to catechesis. We hope that many will feel inspired to try them.

Heilige Schrift und Seelsorge. Wien, Herder, 1955, 192 pp. — The Pastoral Institute of Vienna publishes under this title the speeches given at a congress held under its auspices in 1954. The congress had both a scientific and pastoral aim, as the titles of the reports show: the Bible in the course of the centuries; the Bible as the book of the Church; the actual state of the introduction to the Old Testament, the New Testament, the message of the Old and New Testaments; the Bible, the priest's book of life; the Bible, the priest's book of action; the Bible in worship and the ministry; the Bible in childhood and youth. This synthesis will form the

base for further studies for some people ; for others simply — it is already an achievement — an insight into the actual biblical researches and their pastoral utility.

VAN ACKEN, Bernhard, S. J. — **Die Oberin im Plane Gottes**. Paderborn, Ferdinand Schöningh, 1955, 244 pp. — Superiors will find in this book a directory for all the duties of their charge, as well as a description of the state of soul which should imbue their whole deportment. This state of soul is threefold : 1) God alone is the Lord, our dependence on Him is absolute ; the superior owes all to His grace, is only His instrument ; 2) with regard to herself, the superior must face the dangers and sanctify herself ; 3) towards her subordinates, she owes them the respect due to children of God. After having dwelt at length on these interior dispositions, which come from the sovereignty of God, the author devotes fewer pages to the directory, which is, however very full. The whole book is full of deep spirituality.

IV. SCHOOL BOOKS

Katholischer Katechismus der Bistümer Deutschlands. Freiburg, Herder, 1955, 288 pp., ill. — See the article by J. A. JUNGMAHN in this issue (*Lumen Vitae*, 1955, 4).

SOLZBACHER, Joseph. — **Pilger am Stab der Verheissung**. Freiburg, Herder, 1954, 18 × 11 cm., 144 pp. — Readings in the Old Testament, from Adam to Joseph, son of Jacob. Short readings each time given under a definite title. The acts and behaviour of the persons are taken from the Bible and commented upon in a simple manner. Thanks to the pleasant arrangement of the paragraphs, this little book makes the reading of the Bible attractive, while its commentaries aid understanding.

Louis MEILHAC, *Brussels*.

ITALIAN LANGUAGE

I. MAN AND HIS ENVIRONMENT

DE TONI, Giovanni. — **L'accrescimento umano**. Coll. L'Età evolutiva. Brescia, "La Scuola" Editrice, 1954, 240 pp., L. 1000. — Description of the organs, laws, and stages which form part of the somatic evolution of man, from the primitive cell to the adult organism. The editors of the series "Eta evolutiva" have desired to give parents and teachers a scientific study of growth in order to help them to understand better and observe in children this continuous evolution. Numerous graphs and photographs printed separately and inserted in a pocket serve as illustrations,

JACQUIN, Guy. — **I ragazzi sono così.** Coll. L'Età evolutiva. Brescia, "La Scuola" Editrice, 1955, 184 pp., L. 800. — Translation from the French: *Grandes lignes de la psychologie de l'enfant*. Two parts: I. Static psychology, or general characters of the child compared with the adult. II. Genetic psychology, or stages of the child development. A useful summary of more extensive works on the matter, and a point of departure for deeper research, which educators can take as a basis for action.

II. RELIGIOUS CULTURE OF ADULTS

LOMBARDI, Riccardo, S. J. — **Pio XII. — Per un mondo migliore.** Roma, Edizioni "La Civiltà Cattolica," 1954, 500 pp. L. 1400. — A wide movement of revival has been launched at the call of H. H. Pius XII of February 10th 1952; it has been called: "Towards a better world." The well known Padre Lombardi gives its history and reproduces the pontifical texts which constitute the charters of the movement. The main divisions of the work are as follows: The first steps. A few texts by Pius XII announcing the necessity for a new world. A better world for more responsible people. Documents bearing on particular points. — The dynamic character of this synthesis is apt to call forth a revival of Christian civilization in the world. It may be hoped that many could seek in it an inspiration for their own activities.

PERNIOLA, Erasmo. — **La Mariologia di San Germano, Patriarca di Costantinopoli.** Roma, Religiosi Concezionisti, 1955, 204 pp. L. 900. — Germano of Constantinople is, together with Andrew of Crete and John Damascene, one of the three last saints who starred the horizon of byzantine patristic mariology. Fr. Perniola has made a study and an objective exegesis of his authentic writings: hence this work on the mariology of St. Germano, based on his marian homilies. These homilies had not yet been sufficiently studied, and their doctrine on the mysteries of the Virgin Mother not yet brought to light. Thanks to this work, full of piety and scholarship, we are now in possession of its historical elements and its doctrinal analysis.

III. RELIGIOUS FORMATION

Books for teachers: parents, catechists.

Religious pedagogy.

Come parlerò a mio figlio? Brescia, "La Scuola" Editrice, 1954, 46-22-24 pp. L. 250. — This book is part of the series "*Libri della Madre*" and is reserved to parents. It shows them in the form of dialogue, how to initiate boys and girls to sexual matters. The tone of this book is reserved and very supernatural. «La Scuola» has published other books of this kind, such as for instance: *Rispondete Così*, by P. A. GUIDETTI.

NOSENGO, Gesualdo. **L'educazione morale del giovane**. Brescia, "La Scuola" Editrice, 1955. L. 900. — General methodology, sort of text-book for normal schools where future teachers are trained. Moral principles are clearly stated, and placed in relation with essential didactic attitudes. The moral sense, as conceived by the author, is strongly marked by a juridical conception of the moral obligation ; the affective aspect, and the christian attitude, are hardly touched upon. The most original part is the fourth : "L'esperimentazione del piano di lavoro." The author gives here quantitative and qualificative results of enquiries made during the school year, among the students of the course on morality. It is an interesting introduction into the world of youth, but the method might lead active education into paths which are still unexplored, at least in Europe. The bibliography of basic works is good, but disordered.

NOSENGO, Gesualdo. — **La Pedagogia di Gesù**. Roma, Editrice A. V. E., 1955, 3d ed., 362 pp. — A pedagogic commentary on the Gospel : With respect and attention, the author seeks to ascertain what was "the pedagogy of Jesus" (its principles, technique, content) and leads into a spiritual contemplation of Him who was in the fullest sense the WITNESS of God. In spite of an occasional excessive insistence on certain evangelical pericopes, which do not lend themselves to his interpretation, Prof. Nosengo has succeeded on the whole in giving us a remarkable exposition of the difficulty of transmission of the message of Christ, and the human-divine method of His pedagogy. The third section of the book is a profound and original study of "Jesus' questions" : 123 pericopes put in the Master's mouth, representing a very beautiful subject for meditation on Christian teaching ; it is too often dictatorial, thus failing to evoke among its interlocutors a fruitful dialogue which would mobilize their affective and voluntary powers. With a rare success, professor Nosengo shows how Jesus' interrogative method differs greatly from that of Socrates. The latter, intellectual, the former, proceeding from a more complete respect for the affective dispositions of his audience. We think that this book by professor Nosengo takes its place amongst the great books which ensure Christian teaching contact with the primary and vivifying sources of catechesis.

NOSENGO, Gesualdo. — **La Persona umana e l'educazione**. Roma, Ed. Il Maestro, 1948, 126 pp. Lire 270. — This book links the great themes of Christian philosophy on the human personality with the principles, technique and social institutions which should determine an integral religious education. Of a general character, this work has left aside the data of a positive psychology (scientific) of education — and this absence is particularly noticeable when the author exposes the laws of development ; we do not think that these laws can actually be formulated in a useful and realistic way, without reference to the scientific work of genetic psychology. We are glad to note that many pages (more than twenty) are devoted to placing and analysing the bearing of scouting on Christian pedagogy.

ROVIGATTI, Maria Teresa. — **Educhiamo i meno dotati**. Coll. **L'Età evolutiva**. Brescia, "La Scuola" Editrice, 1954, 192 pp. L. 1000. — The special didactic, necessary for promoting the intellectual, moral and social evolution of mentally deficient children, has now its proven, if not definitive, principles and methods. This book deals in detail with them, with multiple practical exercises and tests, illustrated by coloured plates showing the material to be employed. Any teacher who wishes to learn at the author's school will acquire an extensive experience in the *se* matters. One chapter deals with teaching these little disinherited children how to pray. Two means are indicated: things which we see in this world simply refer to God; make them admire religious pictures. One would have liked more of this chapter.

STEFANINI, Luigi. — **Educazione estetica e artistica**. Brescia, "La Scuola" Editrice, 1954. L. 500. — No one is ignorant of the educative value of art in general, and religious art in particular. Hence the interest of these pages which, in an integral vision of art, describe its active function in the education of man and child. Chapters V and VI, headed "Pedagogy and teaching of art; Christian composition in the art of the Renaissance," and the articles in chapter VIII: "From art to spirituality. The religious stimulus of art," will be especially appreciated. All teachers will find great profit in these studies.

ZAVALLONI, Roberto. — **Educazione e Personalità**. Milan, Soc. Ed. Vita e Pensiero, 1955, 150 pp. L. 600. — Nothing shows better the constant evolution of psychological science concerning pedagogical problems than this book in which the author criticizes the theses of Fr. Lindworsky on the education of the will and defends those of the Institute of Prof. Rogers, of the University of Chicago. He thus presents a solution of the educative problem based on a totalist conception of man: the *personality* of an individual must be educated and formed in conformity with an ideal. The relations between personality and education are studied according to "the principles of a therapeutic orientation." The results obtained are revised and harmonized with the philosophic conception of man, taught by the Catholic Church.

Didactic guides and commentaries.

LEONE DI MARIA, Fr., d. S. C. and Don Pippo GALLESIO. — **Corso di Teologia per Giovani Liceali. Guida didattica per l'insegnante: Tempo di Attesa: Storia d'Israele. — Viaggio di Scoperta: La Verità. — Itinerario di Conquista: La Virtù. — Per un mondo migliore: La Grazia**. Turin, Rome, Edit. A and C., 1954, 102, 116, 186, 170 pp. L. 200 each. — Each chapter of these teachers' handbooks contain two parts: directions or advice, and the readings meant for the pupils. Actually, only the first part is for the teacher. In it are the outlines of Catholic doctrine, psychological information, pedagogic advice, synoptic tables. The teacher's work is thus facilitated and he is shown how to adapt it to the catechetical syllabus of the State schools.

ONOFRI, Michele, Mons. — **Nuovo Commento al Catechismo, aggiuntovi il pensiero di Dante**. — *I. Il Dogma cristiano*. Vicenza, Soc. Anon.

Tipografica, 1954, 362 pp. — A commentary on the questions and answers of the catechism taken singly ; it comprises three large volumes. The first deals with the first notions of Catholic Faith and dogma. This work is more like a theological treatise than a catechism manual. In its form, it follows the pattern of a literal commentary with a certain suppleness. Its great originality consists in illustrating dogma by Dante's poetry. After the commentary on each question comes the " Pensiero di Dante, " which does not consist in just a few verses, but often several quite long extracts. In Dante's own country this long parallelism between the truths of the Faith and their reflection in the Divine Comedy is a happy didactic innovation ; some foreigners will enjoy studying it.

IV. SCHOOL AND POSTSCHOOL BOOKS

Secondary Education.

BORLA, C. and TESTORE, C., S. J. — **Parole di Vita Eterna.** — *I. La Verità della Fede.* — *II. La Morale Cristiana.* — *III. La Grazia.* — *I Sacramenti.* Turin, Rome, G. B. Parvia and Co., 1954, 222, 192, 192 pp. L. 530, 520, 500. — We have here a new edition of a well known religious handbook ; this edition has been revised and improved according to experience. Its general scheme follows the order of the catechism, from which, at the beginning of each volume, it takes most of the questions relating to the subject. The lessons are real expositions shaped on the model of the latest manuals. The illustrations, which are numerous and coloured, have been chosen with great care.

CAROZZI, Giuseppe and Silvio RIVA, Sac. — **La Dottrina del Cristianesimo.** — *III. Il Dogma Cattolico.* — *IV. La Morale Cattolica.* — *V. La Vita della Grazia.* Florence, Marzocco, 1954, 232, 240, 244 pp. L. 580, 580, 620. — These volumes are the three first of a religious course for high-schools ; the volumes for the fourth and fifth forms are still to appear. The authors, while taking into account the orientations of presentday catechesis in the method and contents of their handbooks, seem to want to cast aside certain fetters and to adopt a more supple system. They are not afraid of abstract notions, definitions, arguments ; they put more density in their expositions ; theology, philosophy, social doctrine, without neglecting the Bible, the history of the Church and the liturgy. It remains to be seen whether the pupil will be able to absorb all this matter. The plan of each exposé, conforming basically to the usual modern schema, shows some differences with regard to the headings, the information printed in small type, the bibliography, and the picture at the beginning, which always reproduces a work of art. This course is a remarkable achievement.

GALLESIO, Pippo, Don and Fr. LEONE DI MARIA, d. S. C. — **Corso di Teologia per Giovani Liceoli :** *Tempo di Attesa : Storia d'Israele.* — *Incontro a Gesù : Il Vangelo.* — *Viaggio di Scoperta : La Verità.* — *Itinerario di*

Conquista : La Virtù. — Per un Mondo Migliore : La grazia. Turin, Rome, Editr. A and C, 1953-54, 119, 197, 150, 165, 199 pp. L. 250, 400, 350, 350, 400. — This course intended for high-school boys certainly fulfils the first aim which the authors set themselves : not to repeat the expositions for seminarists, but to compose a text in accordance with the specific requirements of lay students. They have employed another style, a more alert argumentation, a constant awareness of the possibilities of the pupils' understanding and reactions. The volume "Il Vangelo," however, is less successful and should be revised : it is monotonous. On the other hand, the other volumes are very much alive in their treatment. They present religion in a doctrinal, historical and social context suitable for young people. Few allusions to the liturgy, but a thorough teaching on the sacraments ; the varied typography will please the pupils.

LEONE DI MARIA, Fr., d. S. C., and Don Pippo GALLESIO. — **Corso di Teologia per Giovani Liceoli.** *Lecture per gli Alunni : Tempo di Attesa : Historia d'Israeli. — Viaggio di Seo perta : La Verità. — Itinerario di conquista : La Virtù. — Per un Mondo migliore : La Grazia.* Turin, Rome, Edit. A and C, 1953-54, 64, 74, 116, 112 pp. L. 100 each. — Interesting readings for pupils, which accompany each text of this manual, have a double aim : to add to the value of the teaching and to encourage its continuance after school hours. They are varied, borrowed from secular as well as religious books, even sometimes from the ritual. It cannot be denied that they open new horizons to the pupil and reinforce the impression produced by the didactic exposition. Thanks to the professor's comments, these readings acquire even more suggestiveness.

NOSONGO, Gesualdo. — **Incontro a Cristo.** Florence, Edit. Le Monnier, 1951. — A work in three handbooks intended for the three forms of lower middle schools, and a fascicule serving as a general guide for teachers. This guide, which is short (14 pp.) recalls the outlines of a true religious course : a comprehensive presentation, active and exploratory methods, Christocentric. Note that it is concerned with pedagogic technique rather than a return to the religious sources of catechesis : the Bible, liturgy, doctrine of life. The first manual deals with the subject of Christ as the Son of God and the point to which the ancient world converged ; the second with Christ as the central object of our love ; the third presents Him as the source of divine life in man. The ten last pages provide as synthesis for memorizing, the questions from the Pius X catechism in connection with the matter in the manual. Although the directions for concrete didactics and the suggestions for applications to life and devotion are an advance on the numerous former publications, it seems to us that the abstract and sometimes simplist connections established between doctrine and life — also the illustrations — are still well below the real level of religious instruction required by the adolescent of 12 to 14 and without which he will often reject religious practice which is too closely linked to exaggeratedly childish exposés.

Louis MEILHAC, *Brussels.*

SPANISH LANGUAGE

I MAN AND HIS MILIEU

Religious Psychology.

BLANCO PIÑAN, S. — **Los adolescentes por dentro.** Madrid, Fax, 1953, 144 pp. — This book is filled with the confidences of adolescents. We are conscious of the throbbing of their enthusiasms, joys, difficulties, failures. An outstanding moment of rapid evolution is their passing from the school life to the university. It can only be made secure by an energetic education full of good will and heart. The author gives precise directions for this, especially in the matter of entertainments, relations with girls and with their parents. It is a book of excellent psychology.

BOGANELLI, E. — **Cuerpo y Espíritu.** Madrid, Atenas, 1953, 493 pp. — A book of real worth, which studies the relations between physical and moral factors in cases of spiritual maladjustments, the pathological bases of these vagaries and their treatment, both medical and psychic. The author, who is a specialist in psychopathology, remains very human in the scientific treatment of his subject, which makes his book really interesting and useful for all those responsible for spiritual and moral formation.

Religious Sociology.

IRIBARREN, J. — **Introducción a la sociología religiosa.** Madrid, 1955, 222 pp. — This clear and precise book is, as far as we know, the first in Spanish to deal adequately with the theory and technique of religious sociology as a *positive science*, as opposed to the "social doctrine," which is normative science. The author describes mainly the achievements and method of French and Italian religious sociology, leaving rather too much aside German and American techniques. He also mentions the first positive investigations carried out in Spain. The first part of the book treats of sociological theory: the influential factors of geographical, historical and social environment on religious groups, and the signs of religiosity and morality as well as the classification of religious groups. The second part is methodological and makes a special study of the technique of investigation, giving the first indications of statistics. The book serves as an introduction to a more thorough study and, by the *practical exercises* which it suggests, it could very usefully serve as a manual in enquiry groups and seminaries.

II. RELIGIOUS CULTURE FOR ADULTS

Philosophy and religion.

BULNES, J. P. — **La Filosofía del deber.** Madrid, Razón y Fe, 2nd ed., 1953, 309 pp. — The author very aptly presents some essential points of

general morality : human happiness, moral action, the moral law, obligation, conscience. The two last chapters on chastity and psycho-analysis seem somewhat out of place, but they are not without interest for cultured adults.

SABATER MARCH, J. — **Derechos y deberes de los seglares en la vida social de la Iglesia.** Barcelona, Herder, 1954, 1002 pp. — The author systematizes in legal form the whole of the lay Christian's activities, in the intimacy of family life, life in the Church, and realm of international affairs. This book is fundamental of its kind and is a work of practical orientation which deals with the defence of the sacred rights of the laity and of Christian society. It will be indispensable in lay and episcopal courts of justice, seminaries, offices of the large lay associations, etc.

Holy Scripture.

TAPIES Riu, J., S. J. — **La Biblia... entera.** Barcelona, Edit. Victoria Gráfica, 1954, 324 pp. — This book seeks to demonstrate, in opposition to Protestant propaganda, that the Gospel as a whole provides the doctrinal justifications for essentially Catholic theses : justification, the Church, the priesthood, the Roman pontificate, tradition, baptism, the Eucharist, confession, Our Lady, veneration of the Saints, purgatory. The only possible justification, however, is the living and interpretative voice of the Church, of which the Gospel is only a privileged witness. Everything is not to be found in the Gospel, but everything is in the Church which alone is the continuation of Christ.

Liturgy.

BAUR, B., O. S. B. — **La confesión frecuente.** Barcelona, Herder, 1953, 220 pp. — The subject of the first part is the theological and ascetical doctrine of frequent confession. The second part deals with sin and its varieties from the point of view of a spiritual life tending towards perfection. It is a valuable book for adults who desire spiritual progress.

Colección Ecclesia. — **Sábado Santo, Vigilia pascual.** Madrid, Ed. A. C. E., 2nd ed., 1953, 64 pp. — The text of the paschal vigil in Spanish and Latin, the principal parts being introduced by a short commentary. Indispensable for the faithful who desire to follow the Vigil with interest and fruit.

GOMÁ Y TOMÁS, D. I. — **El valor educativo de la liturgia católica.** Barcelona, Casulleras, 2 vols., 4th ed., 481 × 440 pp. — New edition of an important work on the relations between the liturgy and catechesis. It is a classic, owing to its doctrinal density and its sure directions, and from it the Spanish liturgical revival since 1939 has in part derived.

GUARDINI, R. — **Via Crucis.** Madrid, Rialp, 1954, 107 pp., ill. — A commentary of great spiritual value on each of the stations of the Way of the Cross, with fine reproductions of Albert Dürer's illustrations. Nothing better on the subject could be procured.

Padro santo recibe nuestro sacrificio. Buenos Aires, 1954, 48 pp. — A little book of prayers for adults, in perfect type, finely illustrated, which could serve as an aid in commented Masses. It answers to a desire for a more conscious participation by the people in the sacrifice of the Mass. It has been written in the same spirit as the little book for children : *Con Jesús ofrecemos la santa misa*. The liturgical texts are briefly and tactfully introduced and are accompanied by some appropriate hymns for the various parts of the Mass. This liturgical booklet is a real success.

SHEEN, F. J. — **El Calvario y la misa.** Santander, Sal Terrae, 1954, 99 pp. — In connection with the 7 principal sections of the Mass, the author relates them to the Seven Last Words. The book gives a deep significance to the Mass and also directions for our personal life of faith.

WALTER, E. — **El sello de la reconciliación.** Barcelona, Herder, 1953, 130 pp. — A profoundly dogmatic and psychological book dealing with the nature of sin, the meaning of sin, the psychological attitude to the sacrament of penance and finally, the meaning of that sacrament as a meeting with God through Jesus Christ and with Jesus Christ through the Church. It is meant for those who are not familiar with the sacrament or are ignorant of it and who will find in this well written book matter for personal meditation.

Dogma.

BUJANDA, P. J., S. J. — **El origen del hombre y la teología católica.** Madrid, Razón y Fe, 1953, 334 pp. — In this book the author considers the various aspects of the difficult problem of the origin of man from the point of view of paleontology but in relation to theological dogma : origin, period, evolution, polygenism or monogenism and the possibility of reasoning beings existing on other planets. A serious work but rather too laboured a concordance.

DENZINGER, E. — **El magisterio de la Iglesia.** Barcelona, Herder, 1955. — Thanks are due to the competent translator Daniel Ruiz Bueno for giving us this summa of the acts of the magistracy in the Spanish language, and to the House of Herder for its publication. Father Denzinger's book does not need recommendation : it is of universal renown.

ESCRIBANO, E. — **Diálogos sobre la vida eterna.** Madrid, Ed. Fax, 1954, 432 pp. — Enlightening, consoling and calming pages written by a soul very near to God who combines mastery of theology with spiritual simplicity. Dialogues between a beatified soul and one still on the way (viator) who tells of his desires and fears in the dawn of beatitude.

KREBS, E. — **El más allá.** Barcelona, Herder, 1953, 175 pp. — This book, already in its 14th German edition, is to be recommended for the depth of its doctrine and the manner in which it is presented. In a spirit of

contemplation, it expounds the dogmas of eternal life, the beatific vision, union with those dear to us and draws therefrom ascetical and mystical conclusions concerning the value of time, our present sanctification and the importance of death.

LELOTTE, F., S. J. — **La solución del problema de la vida.** Barcelona, Ed. Liberia religiosa, 1953, 438 pp. — The numerous editions which this book has reached in French recommends it to the attention of those who are looking for a synthetic exposé of Catholicism. It is well adapted to the modern mind seeking a clear conception of the human and practical consequences of dogma. It is chiefly meant for students and intellectual laypeople.

XIBERTA, B. M. — **El Yo de Jesucristo.** Barcelona, Herder, 1954, 172 pp. — The author, who is a professor of theology in Rome, begins with a masterly exposition of the state of the controversy on the mode of union between Christ's humanity and His divine personality. He studies the thought of twenty-seven theologians. The second part gives the elements of the doctrinal solution on a solid dogmatic base. It is a serious and enlightening book.

Apologetics.

Colección Fe. Madrid, Fe Católica, 14 vols, 1952-53, from 70 to 150 pp. — Confronted by Protestant propaganda, Fr. Ramon Sanchez de León, S. J., has edited these very good pamphlets with a view to setting out the specifically Catholic truths: The Church, the Eucharist, Penance, Our Lady, the Four Last Things, the Canon of the Scriptures, the attitude of Catholics to the word of God. One of the pamphlets gives the history of Protestantism.

HUNZINKER, E. — **Busqué la verdad.** Barcelona, Ed. Victoria Gráfica, s. d., 64 pp. — A personal explanation of the motives for conversion from Protestantism to Catholicism through the study of the Reformation and its effects, and a reply to some Protestant objections to the Church. A useful pamphlet which is pleasant to read.

LIPÚZCOA, F. — **Breviario apologético pastoral.** Pampeluna, Ed. Libe, 2 vols, 1954, 240 and 374 pp. — Exercises in the demonstration of religion in the form of talks and study circles for the use of catechists or leaders of Catholic Action. These two volumes form an important documentation and the themes are treated seriously and deeply.

¿ Porqué somos católicos y no protestantes ? Madrid, Ed. Paulinas, 1953, 262 pp. — In the form of questions and answers, this book provides Catholic doctrine in reply to Protestant objections. It is a work of apologetics which is not lacking in clarity, but sometimes in depth and synthesis. The analytical form selected explains this and one would have preferred rather more serenity and charitable objectivity.

TAPIES, J., S. J. — **Diálogos orientadores.** Barcelona, Deposito F. E. C., 1954, 127 pp. — Catholic doctrine expounded in dialogue form in reply to Protestant theses. A little book suitable for simple people, but the too brief answers would not satisfy students or intellectuals.

Morals : States of Life.

ALONSO ORTIZ, J. — **Casada**. Santander, Sal Terrae, 1954, 200 pp. — A spiritual book for married women, dealing with home life with much delicacy and frankness from the moral and spiritual points of view.

ALONSO ORTIZ, J. — **Escogida entre mil**. Santander, Sal Terrae, 1953, 174 pp. — A spiritual novel about a young girl who enters religion and works in the missions in China until her strength gives out. The story of a vocation is suitable for girls.

DE ZORITA, S. — **La película de tu vida**. Madrid, Atenas, 1954, 128 pp. — In this book the young reader finds the film of her life from the earliest moments in the cradle to the day of her marriage and on each occasion she receives a moral or religious lesson. A well written book, lively and pleasant to read. Its lack of depth is to be regretted ; the most important aspects of a really Christian life are not even hinted at.

GALLARDO Y GOMEZ, M. — **Muchachas en flor**. Madrid, Atenas, 1953, 254 pp. — Memories of a group of girls of various nationalities, in a boarding school in Germany. This treatment of adolescence has all the freshness and grace of these girls in the flower of their youth. The reading of these intimate journals is pleasant and full of charm, but gives the impression of not reaching to any depth of soul.

MARCHETTI, O., S. J. — **El religioso**. Madrid, Atenas, 1953, 223 pp. — The author deals with religious life in its inner virtues and its proper exterior activities. In the second part, he mentions various kinds of religious institutions. The book is agreeable in its clarity and seriousness ; it is written for the laity.

MARCHETTI, O., S. J. — **El sacerdote**. Madrid, Atenas, 1954, 220 pp. A study of priesthood and its dignity for Christian laypeople. The nature of the priesthood and vocation. The duties of the priest. His sanctifying action among Christian people. The various priests' associations. Finally, apologetics of the priesthood. Simple and traditional doctrine.

MONSEGÚ, B. M. — **Del altar al hogar**. Madrid, Atenas, 1953, 231 pp. — A fine book on marriage for betrothed or newly married couples. The book is a sequel to the former book by the same author, *¿Sabes amar?* In marriage, human love spiritualized by charity must be practised. While showing the value of the human aspect of conjugal love, the author dwells chiefly on the spiritual nature of love, the factor in the uprising of souls.

VILAHUR, M. R. — **Ellos**. Madrid, Atenas, 1953, 130 pp. — A book of good psychology meant to instruct girls concerning men in their qualities and failings. Studied first from the inside, then seen from the outside, the masculine character is gradually evolved, under the delicate pen of the au-

thor, in its diversity and shades of expression. This suggestive and pleasant book will cause girls to become aware of the reciprocal requirements of life in common.

Mariology.

HENRIQUEZ, M., C. S. S. R. — **La Immaculada en la poesía española y mexicana.** México, G. Mayela, 1954, 356 pp. — A floescence of poems on the Immaculate Virgin taken from Spanish lyrical poetry. Spanish plays, and finally from Mexican lyrics. A document of faith and love regarding Our Lady.

TOTH, T. — **La Virgen María.** Madrid, Atenas, 1954, 232 pp. — The well known author, with his usual art, expounds in this book the dogma, cult and spiritual and social radiation of Our Lady throughout Christendom, starting from the definition of the Assumption and the dogma of the Immaculate Conception, whose centenary he is celebrating. It is a beautiful book, well thought out and pleasant to read, suitable for both young and mature Christians.

TRENS, D. M. — **Santa María.** Barcelona, Subirana, 1954, 202 pp., 108 plates. — In the first part the author has collected the facts which history, mysticism and legend tell us on the subject of Our Lady. The second part contains the best works of Spanish art on the subject. The book forms an admirable whole, well illustrated. One would have preferred the author to distinguish better between legend and history, although the two are necessary for the comprehension of the works of art.

History of the Church.

CRIVELLI, C., S. J. — **El mundo protestante sectas.** Madrid, Atenas, 1953, 391 pp. — An irenical and objective study of Protestantism in the diversity of its sects, its worship, its faith, its internal organization, its apostolic and educational work and finally its effort towards unity through ecumenism. A well documented book, written with sympathy and one which makes us understand better the vitality and the spiritual value of our separated brethren.

DE VRIES, G., S. J. — **Oriente cristiano : ayer.** Madrid, Atenas, 1953, 221 pp. — The author examines three aspects of the Oriental churches : the origin of the multiplicity of these churches, the separation of the great Byzantine churches from Rome, and the origins of the uniate communities from the separation until now. This objective and respectful view of the separated churches makes us appreciate better the ecumenical movement which seeks to reunite them in Christian unity, but also the difficulties involved.

DE VRIES, G., S. J. — **Oriente cristiano : hoy.** Madrid, Atenas, 1953, 276 pp. — A sequel of the preceding book, this volume studies the religious

situation in the Balkans, Central Europe, Czechoslovakia, Hungary, Russia, the Asian and African Near East, Ethiopia and India. In his conclusion the author examines the difficulties of a reunion of the Eastern churches with Rome, the errors committed, and the new undertakings in the direction of unity. An up to date and well documented book.

Spirituality.

ALVAREZ, F. M. — **El mensaje eucarístico.** Barcelona, Herder, 264 pp. — This book attempts to describe the beauty and meaning of the Eucharistic mystery in simple language suitable for all. Dogmatic aspects are touched upon, but the ascetical and apostolic consequences form the major part of the book. The author dwells on the function of peace, unification and union which the Eucharist brings with it for humanity.

ARAMI, M.M. — **Vive tu vida.** Barcelona, Herder, 9th ed., 1953, 273 pp. — A book for spiritual reading concerning supernatural life by sanctifying grace studied in its nature, its effects and possibilities of growth according to the reception we give it. It is written in a personal style, for meditation by souls eager for doctrinal substance, and the many editions prove the value of this book, which goes right to the point.

COURTOIS, G. — **Rutas de espiritualidad.** Madrid, Atenas, 1953, 272 pp. — Education of the will, practice of charity, life of prayer, friendship with Jesus Christ, thanksgiving, are some of the stages in the spiritual journey which the author describes in this book, which will nourish the souls of lay Christians desirous of perfection and the interior life.

COURTOIS, G. — **Prácticas de perfección.** Madrid, Atenas, 1954, 196 pp. — This book continues the trail blazed by 'Rutas de espiritualidad.' It is a collection of spiritual exercises, meditations, readings, examens, etc. bearing on the basic truths, which have to penetrate deeply into the soul: the religious life, the interior life, the life of the Church, Christian ideas about death, the dark night of the soul. It is an efficient aid for an intense spiritual life nourished by grace.

DE RETANA, L. F. — **Soliloquios de amor y de dolor.** México, G. Mayela, 1953, 480 pp. — Gospel meditations on the sources of love and spiritual consolation, on the divine mercy which raises us from our falls and on the fountain of mercy: the divine passion of Our Lord.

EUGENIO DEL NIÑO JESÚS, P. M. — **Quiero ver a Dios.** Vitoria, Ed. El Carmen, 2 vols, 1951, 423 and 494 pp. — An important book which gives a synthesis of spirituality drawn from the "Interior Castle" of St. Teresa. The thorough and systematic study of the 'mansions' takes us through all the degrees of asceticism and mysticism. The spirit of obedience to the Church is strongly emphasized. It is a fundamental book for the study of the great mystic of Avila.

GONZALES CAMINERO, N., S. J. — **Arte de vivir, amar y morir.** Comillas, Universidad Pontificia, 1952, 180 pp. — The author deals with the great themes of human life by contrasting pagan ideas with the Christian doctrine. Among the most interesting chapters are those containing the description of the four existential attitudes: heroic pessimism, elegant irony, materialistic optimism and Christian hope. The Christian attitude is illustrated by the lives of the saints and the example of Our Lord.

GRÄF, P. R. — **Hacia la Santidad.** Madrid, Atenas, 1953, 198 pp. — The sub-title of this book "My programme of spiritual life" shows the practical viewpoint from which it is composed. This programme attempts to unify all the actions of daily life and those of religious life in the direction of increasingly perfect accomplishment of the divine will. This book is thus a sequel, but more practical, to a former work, "Si Padre", both excellent.

LIPPERT, P. — **De alma a alma.** Barcelona, Herder, 1953, 216 pp. — After the appearance of "Letters to a convent," here are the "letters to a good man" — thirty letters which were published in a German periodical and are collected in a volume of profound meditations on daily life in its religious aspect, under the headings of "A broken life," "Impossible sincerity," "Dangerous amusements," "Doubts about the Faith," etc. It is apparent how these letters from a friend can make us thoughtful.

MONSEGÚ, B. M. — **Paso a la santidad.** Madrid, Atenas, 1954, 180 pp. — The author has a special gift for presenting the doctrine of sanctification to young or adult laypeople. The book contains spirituality for the laity which is very practical in its application. One would have liked to see the doctrine of renunciation and the cross, fundamental in Christianity, more stressed: unless the grain of wheat falls in the earth...

MORENO, A., S. J. — **Entre Él y yo.** Madrid, Razón y Fe, 1953, 366 pp. — Short meditations on the Gospels, which might serve for spiritual reading, both for laity or religious. The simple commentary expresses intimate and familiar thoughts which strike a living echo in the soul.

NAILIS, M. A. — **La santificación de la vida diaria.** Barcelona, Herder, 1955, 294 pp. — The author explains the fundamental principle of Christian perfection, which is union with God. He defines its supernatural causes and moral conditions, which are a life of prayer and the referring of all our acts to God. The author might have stressed more the unique mediation of Christ's Sacrifice to which our whole life of prayer and daily actions should unite us. For Christ is the unique and necessary mediator of our union with God by His sacrifice daily renewed.

TREVINO, J. G. — **Senderos de luz.** México, La Cruz, 3rd ed., 1952, 280 pp. — An educational book which is human, intellectual and spiritual and which attempts to inculcate into lay or religious Christians the sense of sincerity, of virility, prayer, sacrifice, resistance to temptation and obedience. It is in the form of an exposition of the fundamental elements of Christian asceticism.

URRUTIA, U., S. J. — **Amaos**. Barcelona, Herder, 1955, 502 pp. — The first part treats of the excellence of love of our neighbour in its supernatural sources : the nature of God, the divine love, especially in Jesus Christ ; in its effects among us ; in the fulness of Heaven. The second part examines the practice of charity and the asceticism required on the personal plane, in the family and in society. This book will do good by its seriousness and will also please by the numerous examples with which it is filled.

WALLENSTEIN, A., O. F. M. — **Guía práctica de la perfección cristiana**. Barcelona, Herder, 1955, 318 pp. — This manual aims at precision and practical applications. The result is a certain dryness and perhaps a lack of depth on certain points. Everything being brought to the level of practical means, we do not find mention of the transcendence of grace, nor the essential aim, which is union with God, nor the preeminence of theological action, nor the relative importance of ascetical means.

Edifying lives: hagiography.

ABAD, C. M., S. J. — **El venerable P. Luis de la Puente**. Comillas, Universidad Pontificia, 1954, 620 pp. — After a very complete study of Spanish asceticism and mysticism in the 16th century, the author presents the life and apostolic activity of Fr. Louis de la Puente, shown in this spiritual environment. Each of his great ascetical works are presented in copious extracts and commented upon by reference to his doctrinal synthesis and to other ascetical and mystical authors of his time. The book ends with a very valuable doctrinal synthesis. The whole forms a truly scientific study.

COIAZZI, A., S. D. B. — **San Pablo Apostol**. Rosario, Apis, 1955, 325 pp. — A well documented and very interesting life of St. Paul, setting his preaching and theology against the historical and geographical background of his time. Copious extracts from the epistles. No better exposition for the educated laity could be found.

DAHM, P. — **Pio XII, una vida para la justicia y la paz**. San Sebastián, Dinor, 1953, 115 pp., ill. — It would be difficult to find a more beautiful album of documents photographed in heliogravure concerning the Pope from his youth to recent years. His activities are replaced in the setting of the great political events of the age and the full commentary which accompanies the photographs shows the pontifical activity in the cause of peace and his anxiety to promote social justice.

PADELLARO, N. — **Pio XII**. Barcelona, Luis Miracle, 1953, 22 x 16 cm., 370 pp., ill. — A life of the reigning pope, admirably presented, pleasant to read, which teaches us the multiple aspects of the activities of H. H. Pius XII and his apostolic influence in the City and world.

RUIZ DEL REY. — **Vida del Padre Maestro Beato Juan de Avila**. Madrid, Apostolado de la Prensa, 1954, 168 pp. — This little book makes the

16th century in Spain live again, the century of Saints (for Blessed John of Avila had relationships with each of them) and, in this milieu of ardent Spanish spirituality, the attractive figure of the Beatus and his apostolic influence, an important factor in the Catholic reform in his country.

Social Questions.

FRAIGNEUX, M. — **El comunismo, mística inhumana.** Madrid, Atenas, 1952, 397 pp. — A deep study of communism in its distant sources (the Reformation, Descartes, Rousseau, Kant and Hegel), in its systematization by Marx from the teaching of Feuerbach and Hegel, in its fundamental theses, and in its application by Lenin and Russian communism. The last part presents an antithetic parallelism between Christian and Communistic mysticism. A better thought out, more serene and more suitable book for educated adults on communism, would be difficult to find.

TONI RUIZ, T., S. J. — **Guía del Obrero Cristiano.** Zaragoza, Hechos y Dichos, 2nd ed., 1952, 224 pp. — The first part is doctrinal and treats of the Christian worker and his relations with God, Jesus Christ, the Church and society. The second, more practical, part deals with the concrete duties of the worker in religious and moral matters, his duties of state, of charity and of prayer.

TORRE, T., C. M. F. — **La unión de los pueblos.** Madrid, Coculsa, 1952, 302 pp. — Faced with liberal or socialist internationalism, oecumenism protestant or orthodox, the author presents the Catholic attempt at union, its bases, norms and realizations. Spanish and Spanish American Catholicism have their role to play in this union of diversity. The author does not perhaps take enough into account that the personal attitude of liberty and tolerance is absolutely necessary in the pluralism of union. The Eucharist is only the centre of unity inasmuch as it is a promoter of charity and respect for others.

III. RELIGIOUS FORMATION

Religious Pedagogy ; Catechesis ; Pastorate.

Religious and moral pedagogy.

COURTOIS, G. — **Educación sexual.** Madrid, Atenas, 1953, 272 pp. — A collection of articles which make a coordinated whole : the position of the child left to himself ; the moral requirements of the child ; who ought to initiate him ? Possible divagations ; formation of the heart. This courageous book gives definite directions to teachers.

LORD, D. A. — **Frente a la rebelión de los hijos.** Madrid, Atenas, 1953, 360 pp. — The author does not confine himself to a psychological

and pedagogical analysis of the crisis of juvenile independence. He studies the whole of the parents' role in the human and religious education of adolescents : parental functions and responsibility, the rights of parents in this education, the training in purity, Christian education in the art of living, authority of parents, the home and religious formation. The book is full of practical suggestions and well conceived principles.

MONTILLA, F. — **Influencia de la educación en la vida sobrenatural.** Madrid, Valladolid, Casa Martin, 1953, 182 pp. — A thoughtful study in pedagogy and theology which deals with the reciprocal influences of education on supernatural life and vice versa. The fundamental idea is that to make a man we must make a Christian ; but the author's concept of education does not sufficiently respect the motive power of the personal dynamism of growth, which the educator has but to encourage and direct.

Catechesis.

Apuntes de pedagogía catequística. Parana, Instituto Cristo Redentor, 1953, 131 pp. — An exposition of the aim, nature and method of religious instruction of children from 6 to 12. The aim is well presented, but the elaboration of the method does not clearly lead up to it. It is not only a matter of making the truth understood, but of developing theological action. The method described does not take this sufficiently into account. It is also to be regretted that the authors are not cognizant of the chief catechetical periodicals in French : *Catéchistes*, Paris, *Vérité et Vie*, Strasburg, and *Lumen Vitae*.

Manual elemental de pedagogía catequística. Mexico, Acción Católica Mexicana, 1955, 192 pp. — This little book gives the principles of the method of teaching the catechism to children from 3 to 12. It is obvious that in Christian pedagogy the study of the *catechism* is given a hypertrophic value which causes the neglect of other more important elements in formation. Such an element is initiation into Christian *life* by means of religious activities. The aim of religious *formation* should be revised and clearly defined before constructing a catechetical method. This little book clearly demonstrates this.

PIO X, SAN. — **Acerbo nimis.** Rosario, Apis, 1955, 55 pp. — The encyclical on the teaching of the catechism, fully commented upon by the Rev. V. M. Bonamin, followed by three Roman documents on the same subject. Fundamental doctrine which it is useful to recall and to cause to be better known.

SEAGE, A., S. D. B. — **La catequesis antigua.** Rosario, Apis, 1952, 240 pp. — In this valuable book, the author describes the principal elements in ancient catechesis : 1, in the Apostolic age ; 2, in the time of the martyrs ; 3, in the golden age of the Fathers of the Church. In each period he brings out the pedagogic aspect of catechesis. It is truly " the living and permanent word of the Church. " The Gospel booklets are only the privileged witnesses. This book is popular in its aim ; one would have preferred greater scientific precision on many points.

Teachers' Handbooks.

ALONSO ZALDINAR, D. P. — **Manual de la enseñanza gráfica de la Historia Sagrada : 2º grado.** Barcelona, Vilamala, 1954, 84 pp. — This manual is the explanatory booklet for the large biblical pictures ' Vilamala. ' These pictures are excellent for secondary schools, and are here explained from the artistic, historical and doctrinal points of view. The historical commentary does not take sufficient account of the " literary style " of the biblical narratives and the pictures illustrating them.

COSTA, D. J. — **Camino, Verdad y Vida. Tomo II. La Moral Cristiana.** Barcelona, Luis Gili, 1954, 422 pp. — A literal explanation of the Catechism of Christian Doctrine by St. Pius X, at least the commandments of God and of the Church and the Virtues. The lessons are enlivened by examples. The explanation is ample and precise, the reading easy, and the book will be very useful to catechists.

El pan de los pequeños. Tubancingo, Oficio catequístico, 1947, 228 pp. — A teachers' handbook for teaching First Communion children their chief prayers, and the essential points in Christian dogma, the doctrine of the Sacraments and the commandments. The order adopted and method are excellent. Far from being confined simply to instruction, the lessons aim at Christian prayer and practice.

NAVARRO, J. R. — **Esquemas de lecciones para los jardines catequísticos de niños.** Morelia, Obra de los catecismos de San Roberto Belarmino, 1954, 3 vols, 128, 128, 184 pp. — Three well thought out manuals for the kindergarten children from 3 to 7. The method is excellent, based on active pedagogy passing from exterior observation to interior attitude of generosity and prayer.

Pastoral.

ALZIN, J. — **El sacerdote ante los problemas modernos.** San Sebastián, Dinor, 1953, 352 pp. — The translation of the book " Voici venus les jours du prêtre. " It consists of profound meditations concerning the priest, his life, sacrifice, and function, and requirements of his priesthood. The spiritual reflections and pastoral directions are founded on solid theological bases and a long experience of souls. A valuable book.

DOBBLESTEIN, H. — **Psiquiatria y cura de almas,** Barcelona, Herder, 1955, 164 pp. — Written specially for priests, this book contains precise and practical information concerning the difficult subject of mental disorders and illnesses, and guidance on their treatment. A well written book which is clear and forthright.

GONZALEZ, M., S. J. — **Medicina Pastoral.** Santander, Sal Terrae, 1954, 287 pp. — In the first part the author describes the qualities of a good confessor. In the second, the administration of the Sacrament of Penance to

the faithful in general and to certain categories in particular. In the 3rd, he describes the exterior means for rendering the Sacrament more fruitful. An unpretentious but useful book.

HERNANDEZ GARCIA, E., S. J. — **Guiones para un cursillo práctico de dirección espiritual.** Comillas, Universidad Pontificia, 1954, 334 pp. — With a solid and intimate knowledge of spiritual things, the author points out to us the ascetic ways leading to prayer, then all the degrees leading to the mystical union. This book will be a sure guide for directors of souls. The author, however, continues in the groove of Spanish mysticism and the ancient treatises on spirituality which neglected or ignored of the sanctifying value of the apostolic life, devotion to the spiritual common good and daily work.

NIEDERMEYER, A. — **Compendio de medicina pastoral,** Barcelona, Herder, 1955, 512 pp. — The author raises pastoral medicine to the rank of scientific disciplines, both theoretical and practical. This summary could serve as an initiation for educated laity, priests, teachers, jurists, sociologists, etc. It is based on good moral grounds and shows a profound understanding of souls.

El sacerdote en la vida moderna. Madrid, Ed. Paulinas, 1953, 238 pp. — This book, which is extremely pleasant to read, is like a friendly voice reminding priests of the chief duties of the sacerdotal life. It is full of humour and live experiences. Its simple, cheerful and yet very supernatural, form helps to revive interior fervour like the presence of a true friend. It cannot be too highly recommended.

La Santidad sacerdotal. Barcelona, Balmes, 1953, 634 pp. — A selection of beautiful extracts in praise of the priesthood, taken from the works of St. John Eudes, Cardinals Manning, Mercier, Gibbons, and the Popes Pius X, XI, XII. The book contains the encyclical " Menti Nostrae. " A valuable piece of documentation.

IV. SCHOOL AND POSTSCHOOL BOOKS

Maternal and Primary Instruction.

ALONSO, D. P. — **Catecismo en el hogar.** Barcelona, Unión espiritual de madres catolicas, 1953, 56 pp., ill. — A little maternal catechism for children of 4 and 5, copiously and well illustrated. The fundamental idea is to make God known as our Father, Our Lady as Our Mother, and Jesus as our Brother. Is this really the best way ?

ANDRÉ, R. y M. L. — **A Dios Padre por Jesús.** Barcelona, Vilamala, 1954, 96 pp., ill. — A very good translation and edition of an excellent little French catechism. The arrangement of the subject matter, the very active method, the teaching spirit and aim are excellent. It renews the catechetical

instruction of the child of 6 to 8. We may regret that the lessons do not sometimes end with a call to spontaneous prayer, a visit to the church or an act of Christian generosity.

GASPARRI. — **Catecismo católico en seis grados.** Tulancingo, Oficio catequístico, 1954, 6 vols, 32, 32, 48, 76 pp. (for the 4 first). — Gasparri's old catechism is issued in 6 volumes, giving the subject matter in cycles. The illustrations are poor. There is nothing in these manuals to show the progress of modern catechesis. How is it possible to edit a catechism without being au courant with the great efforts at revival in the large countries of Europe and the United States?

Jesús me llama. libro del alumno. 2º grado. Tulancingo, Oficio catequístico 1952, 58 pp., ill. — An illustrated catechism for children of the first and second primary years, preparatory to First Communion.

Mi cuaderno mariano. Madrid, Catequética La Salle, 1954, 21 × 15 cm., 64 pp. — A book of catechetical exercises concerning Marian doctrine and its devotions. It is an instrument which may be useful for more precise knowledge, but only on condition that it does not remain an intellectual guide, but leads the child on to love, self sacrifice, prayer. For children from 8 to 12.

La religión explicada. Rosario, Apis, 7th ed., 1951, 116 pp., ill. — A complete course in religion for the 3rd primary grade, with a fairly good method and illustrations. It may be regretted that the order follows the traditional catechism, with the Sacraments placed after the Commandments, instead of showing that supernatural life is the work and action of the Church founded by Our Lord and that with this life of Christ in us, we are able to practise Christian morality.

VEGA, L. — **Breve curso de religión.** Mexico, Buena Prensa, 1953, 136 pp. — The old catechism of Ripalda is slightly transformed, but keeps the spirit, form and method of a style which is and should be entirely out of date today.

Secondary Instruction.

La religión explicada, La Fe, las fuentes de la gracia, la ley. Rosario, Apis, 10th ed., 1954, 3 vols, 208, 230, 198 pp. — A very complete religious course for secondary schools, in the style of 10 or 15 years ago.

Holy Scripture.

ABAD, C. M., S. J. — **Vida de nuestro Señor Jesucristo.** Santander, Sal Terrae, 1953, 437 pp., ill. — A sort of Four Gospels in One, briefly commented upon from the archaeological and spiritual viewpoints, without seeking for originality or scientific criticism. Certainly a book for the Christian family and for all those who wish to become acquainted with the life of Our Lord.

DERICCI, A. — **Historia del antiguo y nuevo testamento**. Rosario, Apis, 1952, 152 pp. — A Bible course for colleges and normal schools which seems to us to be inadequate owing to the absence of a critical spirit, the lack of chronological and geographical setting, the total absence of discrimination between literary styles. It is time that future educators received a Bible course of a more serious kind.

DOSSIN, A. — **Las Parábolas del Reino**. Rosario, Apis, 1954, 61 pp. — A very good exposition of the Kingdom of God concerning its nature, expansion, value, exigencies and consummation, according to the parables, briefly but very well, commented upon. A well conceived and recommendable study.

MARTINEZ, J. J., S. J. — **El drama de Jesús**. Bilbao, Mensagero del Corazón de Jesús, 1953, 404 pp. — The four Gospels in one with a spiritual commentary suitable for young people and families.

SCAVIA, J. — **Cien lecciones de Historia Sagrada**. Rosario, Apis, 1952, 171 pp. — History of the Old and New Testaments told to children in the primary classes. Traditional presentation and illustration, no notice being taken of recent biblical studies.

Vida de Jesús. Rosario, Apis, 1953, 120 pp. — A pleasantly produced book, illustrated in colour, on the life of Jesus for young children; the text is easy to read and very suitable.

Liturgy.

Con Jesús ofrecemos la santa misa. Buenos Aires, 1953, 40 pp., ill. — This admirable little book of prayers is destined principally to help children from 7 to 12 during commented Masses. The arrangement of the prayers at the essential moments facilitates to the greatest extent both private prayer and prayer in common. This booklet is much to be recommended for its excellent format and its intense liturgical sense.

FONT, L. — **Primer misal de los niños que aman a Jesús**. Barcelona, Seix y Barral, 1951, 114 pp., ill. — An excellent little missal, with very short texts in large print and many good illustrations; very suitable for children from 6 to 10.

FONT, L. — **Devocionario de los niños que aman a Jesús**. Barcelona, Seix y Barral, 1949, 190 pp. — This little book completes the "Primer Misal" of the same author and gives children from 6 to 10 a very simple and well illustrated collection of prayers.

HERVÁS, J. — **Modo popular y práctico de participar en la santa misa**. Barcelona, Luis Gili, 2nd ed., 1954, 32 pp. — Written clearly and simply, this little book takes the principal prayers from the Common of the Mass and introduces them very well. It will give the faithful of proletarian parishes a better understanding of the principal events in the Mass.

Spirituality.

LELOTTE, F., S. J. — **Vivir lo que soy.** Madrid, Razón y Fe, 1953, 244 pp. — This book of meditations following the liturgical year teaches us to remain in contact with the intense life of the Church and to make for ourselves an equation between the fundamental terms : to live and to pray. It is written chiefly for young people who will find in it subjects for their daily meditation and for monthly retreat days.

TREVIÑO, J. G., M. Sp. S. — **Confianza.** México, La Cruz, 1953, 138 pp. — In the spiritual order, abandonment to God and trust are a form of the virtue of hope which is difficult to practice in our day. The author explains to us with delicacy and charm the nature of trust, its necessity, practice and qualities.

TREVIÑO, J. G., M. Sp. S. — **Hacia las cumbres.** México, La Cruz, 3rd ed., 1953, 248 pp. — A book of spiritual reading for young people who feel drawn to the heights. The style is pleasant, containing living examples, thrilling and edifying stories for the adolescent.

Edifying Lives.

ALONSO ORTIZ, J. — **Memorias de un estudiante.** Santander, Sal Terrae, 1953, 176 pp. — The life of a student of medicine at the University of Santiago, helped by a Friendship Group in his difficulties and temptations ; he succeeds in the work of obtaining his degree, in the radiance of a true love. An unpretentious novel, pleasant to read, for schoolboys.

CASTIGLIONE HUMANI, M. — **Eva Lavallièrè.** Madrid, Ed. Paulinas, 1953, 248 pp. — The story of the conversion of a great French actress and her spiritual ascent ending by the total gift of herself to the Lord.

DE KRANE, A. — **María de Mágdala.** Barcelona, Herder, 4th ed., 1953, 328 pp. — The subtitle of the book tells us its spirit and literary style. "A legendary romance of the time of Jesus Christ." The historical novel is very well written and alive. It may be regretted that the author has identified the three "Maries" of the Gospel in one person, which does not concur with history.

ROJAS, P., C. M. F. — **Un obrero hacia los altares. Semblanza de Mateo Talbot.** Madrid, Cocusa, 1952, 104 pp. — As well as a short biography of Matt Talbot, this little book tells of the asceticism employed by the hero in his pursuit of perfection. It is a lesson of spiritual life in action.

Albert DRÈZE, S. J., *Brussels.*

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(Printed in Belgium)

(Imprimé en Belgique)